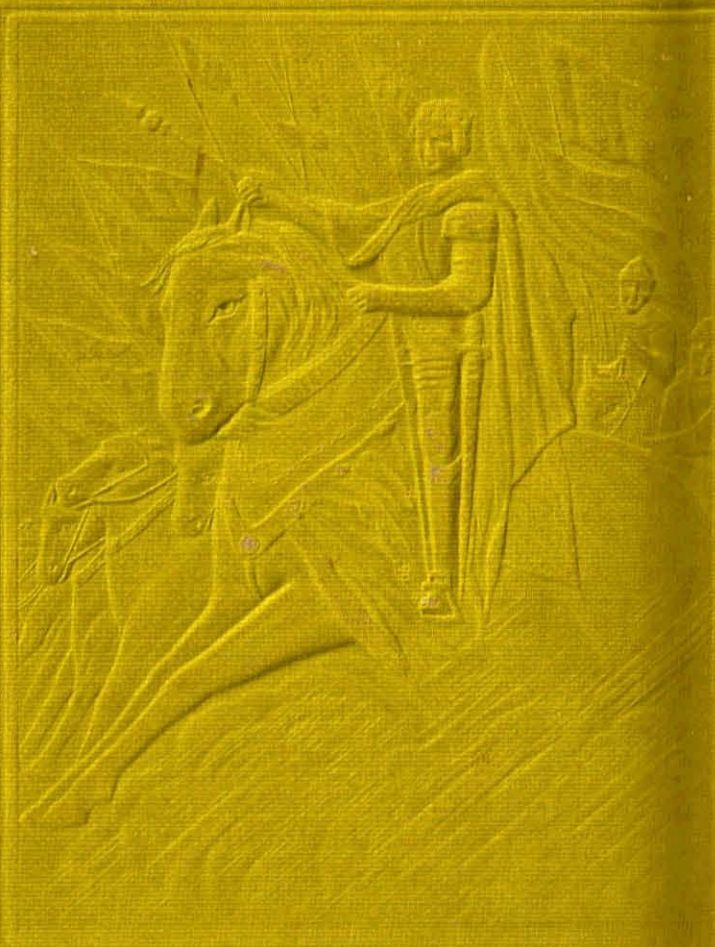




VINDICATION
3

VINDICATION



VINDICATION

The name and word of the Eternal God
proven and justified by

EZEKIEL'S PROPHECY

and revealing what must speedily come
to pass upon the nations of the world.



Comments by J. F. Rutherford

Author of

CREATION DELIVERANCE
RECONCILIATION GOVERNMENT
PROPHECY LIGHT
and other books



BOOK THREE

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TO
JEHOVAH
THE KING ETERNAL

THIS BOOK IS DEDICATED

"But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."—Jer. 10: 10.

"Let thy name be magnified for ever."—2 Sam. 7: 26.

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INTRODUCTION

JEHOVAH especially used the prophets Elijah and Elisha to foretell the development and outworking of His purposes. In connection with them he also used Jehu to do a great slaughter work. Whom did Jehu foreshadow, and what is the meaning of the Jehu work? *Vindication*, Book Three, makes this matter plain and clear. It also discloses who will constitute the class known as "Millions Now Living [that] Will Never Die" and by whom that class was foreshadowed in the prophecy relating to the Jehu work.

Solomon built a great temple at Jerusalem. It was destroyed, and was rebuilt by Zerubbabel. Later that temple was removed, and another was built by Herod. The purpose and meaning of these temple buildings is also explained in this book.

Ezekiel was given a vision of a great and marvelous temple. That vision of Ezekiel concerning the temple has been a mystery for ages and generations, but now is due to be understood. The Scriptures and the physical facts both show that this prophecy was not due to be understood by God's people on earth until the year 1932. The explanation thereof is fully set forth in this Book Three of *Vindication*.

What is Jehovah's purpose in having the gospel preached by those whom he makes his witnesses? What are the divine requirements that must be met and measured up to by all those who will be made a part of the heavenly kingdom? Who will be the visible rulers of the peoples on earth, and approximately at what time will they be on earth? and how will the world be governed in righteousness? These questions and others of like interest are fully considered and answered in this book. Ezekiel's prophecy is corroborated by others of the holy prophets, and these, together with the physical facts showing fulfilment of such prophecies, make known how Jehovah God will completely vindicate his holy name.

VINDICATION

BOOK THREE

VINDICATION

CHAPTER X

HIS EXECUTIONER

JEHOVAH caused his prophet Ezekiel to prophesy against Jerusalem and the nations round about her. Jerusalem pictured "Christendom". Concerning Jerusalem, and therefore concerning "Christendom", Jehovah said: "I have set it in the midst of the nations and countries that are round about her." "Christendom," by her hypocritical practices and oppressions of the people, has brought the greatest amount of reproach upon and defamation of Jehovah's name, and upon her the execution of God's judgment falls with greatest severity. "And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her; for they have refused my judgments and my statutes, they have not walked in them. Therefore thus saith the Lord God, Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you." —Ezek. 5: 6, 7.

Within the realms of "Christendom", and immediately adjacent to her, there are many others who

are Jehovah's enemies. These are symbolized in the prophecy of Ezekiel by the countries of Ammon, Moab and others. They have known about God and have had opportunity to know much more, but have joined with "Christendom" in defaming Jehovah's name, and they must suffer the consequences in connection with "Christendom's" downfall. Out from the nations Jehovah has taken "a people for his name" which constitute his witnesses. Before his judgment falls upon the enemy Jehovah's witnesses must go throughout the land and deliver the testimony of Jesus Christ and give notice and warning to the enemy, as well as to the peoples of good will. In giving this testimony Jehovah's witnesses are spectacles, or an open show, to angels and men, particularly to those who have defamed and reproached God and his organization.

It would seem impossible before Armageddon to bring to the multitudes of ignorant and depraved persons of earth who have never heard of the Word of God such knowledge as would make them responsible; therefore, for their knowledge they must wait until the times of restitution. It is hypocritical "Christendom", and those within her realms and immediately adjacent to her, that the Devil and his wicked angels, which "bear rule over all the earth", have used to exploit and oppress mankind and to grossly defame God's holy name. "Therefore thus saith the Lord God, Behold I, even I, am against thee, and will execute judgments in the midst of thee, in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations."—Ezek. 5: 8, 9.

Satan is assembling his forces for Armageddon, and these forces are under the immediate command of his field marshal Gog. At Armageddon Jehovah's army, under the immediate leadership of Christ Jesus, will destroy Satan's army and then take Satan and put him into the pit, meaning death, for the period of a thousand years. Within that period the judgment of the individuals of the human race will take place and all those who love God and obey him will be restored. All this will be to the glory of the Most High.

Jehovah must and will execute all of his enemies in order that his holy name, fame and good reputation may abide for ever. In no other way could the universe be made clean and the name of Jehovah made to occupy the place where it belongs in the hearts and minds of his creatures. His judgments against his enemies are written. In the execution of these judgments Jehovah employs certain of his creatures that are loyal, true and faithful to him. An executioner is one who executes a legal judgment in conformity to his certificate of authority or commission. The one who renders the judgment takes the responsibility therefor. The executioner is merely the arm of the law or supreme authority. The judgment of Jehovah God against his enemies declares that they shall be destroyed. (Ps. 145: 20) "Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. For they intended evil against thee; they imagined a mischievous device, which they are not able to perform. Therefore shalt thou make them turn their back,

when thou shalt make ready thine arrows upon thy strings against the face of them." (Ps. 21: 8, 9, 11, 12) An executioner is a vindicator of God's name. "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me."—Deut. 32: 41.

Who are God's enemies? His arch or chief enemy is Satan the Devil, and with him there is a host of wicked ones. Satan's covetous desire to make merchandise of the human race led him to formulate a scheme for the alienation of mankind from God. That scheme was based upon a false religion, to wit, the worship of the Devil primarily, and secondarily, the worship of anything to turn man away from Jehovah. The express purpose of Jehovah is to destroy Satan's false religious schemes and what has grown out of them, and this purpose he definitely makes known when he says: "Against all the gods of Egypt I will execute judgment." (Ex. 12: 12) Whom will Jehovah use to execute his judgments? With the people of Israel God began to make pictures of the execution of his judgments and to foreshadow his Executioner. "David executed judgment and justice unto all his people." (2 Sam. 8: 15) David was a type of Christ Jesus. Solomon was commanded to execute the judgments of Jehovah. (1 Ki. 6: 12) He also was a type of Christ as long as he was faithful to Jehovah. "O house of David, thus saith the Lord, Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor." (Jer. 21: 12) "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the

earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**" (Jer. 23: 5, 6) These scriptures foreshadow Christ Jesus. "And I will execute vengeance in anger and fury upon the heathen, such as they have not heard." (Mic. 5: 15) This prophecy foretells the work of Christ Jesus. Jesus himself stated that to him is committed all judgment and the execution thereof.—John 5: 22, 27.

These scriptures definitely prove that Christ Jesus is Jehovah's Executioner and support the conclusion that those appointed by Jehovah in Israel to execute his judgments typify or foreshadow Christ Jesus. By the will of Jehovah God Christ Jesus associates others with him in the execution of Jehovah's judgments. Together these constitute the "higher powers" that are ordained of God. "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. 13: 1-4) This is further supported by the statement: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 14, 15) This scripture refers to the execution of final judgment. As to those who are associated with Christ Jesus in this work: "To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord."—Ps. 149: 9.

J E H U

Having in mind the foregoing points, which are definitely settled by the Scriptures, consideration is now given as to whom Jehu foreshadowed or pictured. As the Scriptures show that we are near the great conflict in which Jehovah will express his wrath upon his enemies, we may look with confidence to him to give us an understanding of the matter concerning Jehu and his slaughter work of which the Scriptures specifically speak. That Jehu was an executioner of judgments of Jehovah there cannot be the slightest doubt, because it is written, in 2 Chronicles 22:7, 8: "And the destruction of Ahaziah was of God by coming to Joram; for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them." Whom did Jehu foreshadow? What is meant by the Jehu work?

In the outset, and in order to consider the Scriptural proof to a better advantage, the answer to the foregoing question as to whom Jehu foreshadowed is specifically given, and then followed by argument based upon the Scriptures in support of the answer. This will enable the student in progressing with the study to determine whether or not the answer is correct. The answer is, to wit:

From the time Jehu was anointed and until he had completed the execution of his divinely given commission he pictured or foreshadowed the work of the

execution to be done in "the day of the Lord" by Christ Jesus, the Chief Executive of Jehovah, and in which work his body members in glory, the remnant who are members of his body and are now on the earth, and his host of holy angels, all participate. The Jehu work runs parallel with the work foreshadowed by the prophecy of Ezekiel appearing in chapters nine and ten concerning 'the man clothed in linen and with the writer's inkhorn by his side', and with the work of marking the foreheads of the people and scattering coals of fire over the city, and with the six men that followed him with slaughter weapons, and the destroying the city. The Lord having revealed to his people the meaning of the ninth and tenth chapters of Ezekiel's prophecy, as well as other parts thereof, and since the Jehu work is directly related thereto, it seems God's due time to permit his people to understand the Jehu picture and the work that Jehu performed. The work of Jehu was for the vindication of Jehovah's name, and therefore is properly considered in connection with the study of Ezekiel's prophecy.

Elijah foreshadowed the ambassadorial or witness work to be done by God's people during the time of 'preparing the way before the Lord'. His was a restitution work also, as Jesus declared, and thus showing that in the Elijah period of the church a similar work was done. (Matt. 17:11) His was also a work looking to the vindication of Jehovah's name. Elisha was anointed to finish the work Elijah had begun, and hence his was an ambassadorial or witness work also. But furthermore of him it is written: "And him that escapeth from the sword of Jehu shall Elisha slay." This shows that the Elisha work is directly related to

the execution of the enemies of Jehovah. (1 Ki. 19:17) Jehu pictures an execution or destructive work for the vindication of Jehovah's name. Elisha also foreshadows a vindication work, showing that the same persons connected with the Elisha work are likewise connected with the Jehu work. Elisha was anointed long before Jehu received his anointing; which shows that the witness work must be done first and must then be followed by the work of destruction, even as shown by the ninth chapter of Ezekiel.

HISTORICAL

Some historical facts concerning Israel's rulers, and in which Jehu figures, will be of interest at this point. The ten tribes of Israel had rebelled against the house of David and had selected their own king. Asa was king of Judah and reigned at Jerusalem about 979 B.C. The ten tribes were located in the north part of Palestine. Omri, a captain in the army of Israel, seized the throne of Israel, making himself king. Later he bought the site of Samaria and built his royal house there, where he reigned over the ten tribes of Israel. (1 Ki. 16:16-24) Ahab succeeded Omri as king of Israel. Ahab married Jezebel, the daughter of Ethbaal. To Ahab and Jezebel was born a daughter named Athaliah. Some time later Elijah prophesied concerning the coming of the three and one-half years of famine. Afterwards Ahab was killed in battle, and was succeeded by his son Ahaziah.—1 Ki. 22:34-40.

Elijah anointed Elisha in his place or stead. Athaliah the daughter of Ahab and Jezebel married Jehoram, the heir to the throne over Judah. He began to reign about 913 B.C., at Jerusalem. (2 Chron.

21:1) He was succeeded to the throne by Ahaziah the son of Athaliah, who was a grandson of Jezebel. Joram (Jehoram) the son of Ahab succeeded Ahaziah his brother to the throne of Israel. Elijah was taken away, and was succeeded by the Prophet Elisha. Then Jehu the son of Jehoshaphat, the son of Nimshi, was anointed to be king over Israel. (2 Ki. 9:1-6) Shortly thereafter Jehu slew Joram (or Jehoram). (2 Ki. 9:24) Thereafter Jehu wiped out the entire house of Ahab.

THE KEY

Jehovah's purpose in having the house of Ahab destroyed furnishes the main key to the understanding of the work that Jehu performed and what it foreshadowed. Ahab pictured Satan, that old Serpent the Devil. Jezebel, his wife, pictured Satan's woman or organization. Their offspring or seed pictures 'the seed of the Serpent', which must be destroyed because anti-God, anti-Christ and anti-kingdom. The work of Jehu pictures Jehovah's procedure in destroying that which has brought depravity upon the human race and dishonor upon Jehovah's name.

The chief development leading up to the slaughter work done by Jehu was Baal worship, which is Devil worship. The name Baal means "to be master; hence, to marry, to be the husband and, figuratively, the owner". Baal worship therefore appears to be the worship of the Devil by joining the organization of which the Devil is the master, husband and owner, and by accepting him, the Devil, as lord and head. "Baal-peor" means the practice of this Devil religion in connection with lewd and immoral women. It was a

seductive means of turning men away from Jehovah God.

Balaam, the soothsayer from Mesopotamia, taught Balak the king of Moab how to seduce the Israelites in connection with this devilish religion of Baal-peor. That Jehovah hated the detestable thing is shown by the following: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord, against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor." (Num. 25:1-5) That wicked Balaam was slain by the sword at the command of the Lord given to Moses.—Num. 31:8.

Gideon was faithful to the Lord and was also used to execute God's judgment against Baal worship. (Judg. 6:24-32) After Gideon's death the Israelites again fell away to Baal worship. (Judg. 8:33) God caused his faithful prophet Samuel to warn the Israelites concerning Baal worship. "And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away

Baalim and Ashtaroth, and served the Lord only." —1 Sam. 7:3, 4.

David was faithful to Jehovah and he "sought not unto Baalim, but sought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Israel". (2 Chron. 17:3, 4) Jehovah was long-suffering with the Israelites, and when they repented he forgave them and further extended his favors to them.

After the ten tribes withdrew from Judah and set up their own kingdom at Samaria it was Omri who gave official sanction to satanic worship by the Israelites. Ahab followed him on the throne, and concerning him it is written: "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."—1 Ki. 16:30-33.

The three and one-half years' famine came upon Israel even as Elijah had prophesied. About the time of the end of that famine Elijah met Ahab and then and there told Ahab to his face that his practice of the Devil religion was the real cause of the trouble upon Israel. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not trou-

bled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—1 Ki. 18:17, 18.

Ahab and Jezebel maintained "the prophets of Baal" by which the Israelites were debauched and turned away from Jehovah. Jehovah God used Elijah to execute his judgment upon these four hundred and fifty prophets of Baal. Later, when Jehu was addressing an assembly of the people he said to them: "Ahab served Baal." (2 Ki. 10:18) These scriptures definitely show that Ahab was given over entirely to Devil worship.

During Ahab's reign Jehu was an officer in his army. He was a captain and a charioteer. At the time Jehovah told Elijah that Jehu and Elisha must be anointed he also said: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 Ki. 19:18) It seems quite reasonable, therefore, that although Jehu was serving in the army of Ahab Jehu was among the seven thousand Israelites that had refused to indulge in the Devil worship of Baalism.

Ahaziah succeeded his father Ahab to the throne. He was injured by a fall and he sent messengers to inquire of Baal-zebub, meaning the Devil-god of Ekron, concerning his recovery: "And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron, whether I shall recover of this disease. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of

Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Now, therefore, thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed."—2 Ki. 1:2-4.

Jehoram (or Joram) succeeded Ahaziah to the throne; and while he was not as wicked as Ahab, still Baal worship persisted in Israel during his reign. During his reign the old woman Jezebel was still alive and she continued to sponsor the Devil worship. (2 Ki. 3:1-3) Afterwards, concerning Jehu, it is written: "Thus Jehu destroyed Baal out of Israel." (2 Ki. 10:28) At that point the Jehu picture ends. The subsequent facts recorded concerning him do not foreshadow any work done by any servant of Jehovah.

Jehu came in contact with the Prophet Elijah and lived through more than twenty-eight years of Elisha's prophetic work. This would strongly support the conclusion that the company whom Jehu foreshadowed Jehovah began to gather and prepare for his name during the Elijah period of the work of the church and those proving faithful in that period he made a part of the 'elect servant' class. Jehovah takes away from Lucifer, now Satan, the rulership of the world and gives it to his beloved Son Christ Jesus, earth's rightful Ruler. This great work he illustrated by taking away the kingdom from Saul and giving it to David the beloved, who foreshadowed Christ Jesus. (1 Sam. 15:28) Likewise in the picture in which Jehu appears, the Lord takes away the kingdom from Ahab and gives it to Jehu. The same rule applies to those who are given an opportunity for the kingdom

and who prove unfaithful to Jehovah. "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) This would show that the remnant of God's people are embraced within the picture of the Jehu work. Jehu therefore pictured Christ Jesus, earth's rightful King, and all of his body members sharing in the kingdom with him, and which necessarily includes the remnant, and also his holy angels who serve him always in the kingdom.

OBJECTIONS

Because some may raise objections to the conclusion that Jehu pictured the faithful "servant" class of Jehovah the strongest possible objections are here considered. First, the objection is made that Jehu could not be a representative of Jehovah's "servant" because Jehu was a charioteer and a captain in the army of Ahab and also of his successor, who were Baal worshipers, and which army is that of the ten tribes of Israel which had broken off from Judah. This objection is not well taken, for the reason that God approved David, who fought in the army of the unfaithful king Saul, not because David fought in the army, but because he was faithful to Jehovah. Practically all the members of the remnant class now on the earth were once engaged more or less in the systems of "Christendom" and then honestly believed that the rulers of the hypocritical Devil-worshipping "Christendom" constituted the "higher powers" mentioned by the apostle, and to which all are admonished to give allegiance. (Rom. 13:1-4) Of course they were wrong in that, but they were not unfaithful to God.

Another objection is raised because of Jehovah's declaration against the house of Jehu, as uttered by his prophet, to wit: "And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel." (Hos. 1:4) This objection cannot be consistent, for the reason that this prophecy of Hosea was pronounced about fifty years after the death of Jehu. It was pronounced against "the house of Jehu" because of the wicked course taken by his son and his grandsons who succeeded him to the throne. God's vengeance did not come upon Jehu's house until more than eighty years after Jehu's death; hence Jehu did not see or experience it any more than King Solomon saw Jehovah's vengeance come upon his house, which came years after his death.

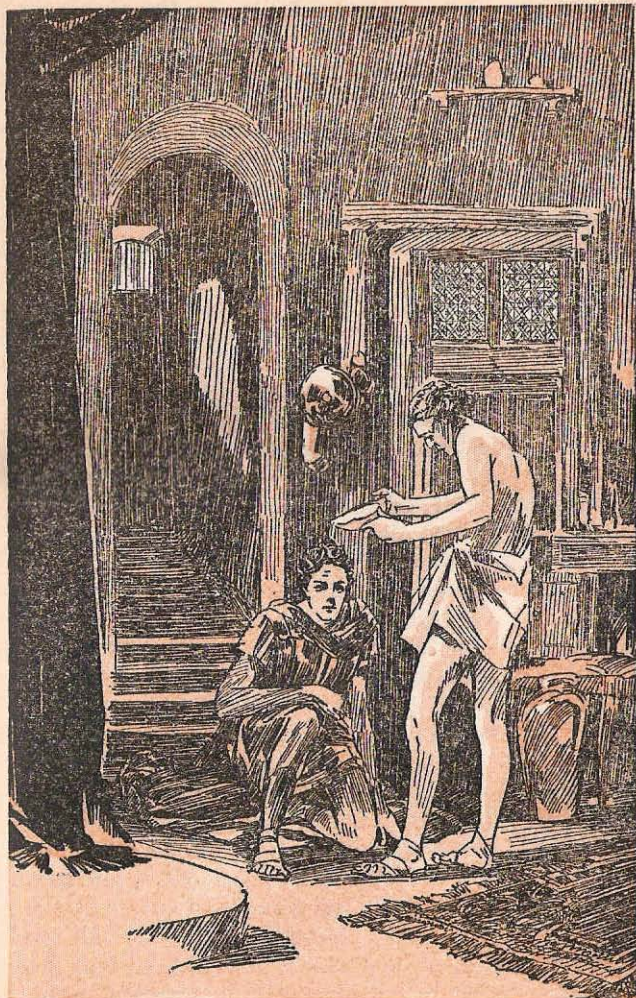
Another objection is raised on the ground that during the rulership of Jehu worship was conducted in connection with the golden calves at Bethel and Dan: "Howbeit, from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan." (2 Ki. 10:29) This objection is not sound and must be overruled for the reason that Jehovah did not commission Jehu to destroy calf worship out of Israel. The golden calves set up by Jeroboam at Bethel and Dan pictured hero worship in which many of the Lord's people ignorantly indulged and have continued to indulge until recent years because they knew no better. (See *The Watchtower* 1930, page 116.) The commission given by Jehovah to Jehu manifestly directed that he should destroy all the

house of Ahab and Jezebel. (2 Ki. 9:5-10; 2 Chron. 22:7, 8) That commission Jehu carried out, and after he had done so the record of his approval is given, to wit: "And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel." (2 Ki. 10:30) God approved him for the faithful performance of the work he had been commissioned to do. At this point the picture of Jehu necessarily ends. The Scriptures show that God has used men in the fulfilment of his purposes even though such men were not wholly devoted to him. An example is that of Nebuchadnezzar, king of Babylon.

IN SUPPORT

In support of the conclusion that Jehu pictured Jehovah's 'elect servant' the following is submitted: Jehu was born under the law covenant and was therefore an Israelite, in covenant relationship with Jehovah, and which facts are shown by the Scriptures and God's dealing with him. (2 Ki. 13:1-6; 14:23-27) The fact that he was against Baal worship is further proof that he was in the favor of the Lord God.

The name "Jehu" means "Jehovah is he". His name is emphatic in calling attention to the fact that Jehovah is he that is the Supreme One, and this is the same fact to which the "servant" class, including Jehovah's witness the remnant, now call the attention of the people. The names of his father and grandfather are also significant. Jehu was the son of Jehoshaphat, who was the son of Nimshi. (2 Ki. 9:2, 14)



ANOINTING OF JEHU

"Nimshi," the name of his grandfather, means "extricated", being probably derived from *mashah*, the primitive root word meaning to "pull out", and being the same root word from which the name Moses is derived. "Jehoshaphat," the name of the father of Jehu, means "Jehovah-judged, that is, vindicated". The latter part of the name, *shaphat*, means "to judge or pronounce judgment or sentence either for or against, and, by implication, to govern or rule and vindicate". This Jehoshaphat, the son of Nimshi, is not the same Jehoshaphat mentioned in 1 Kings 15: 24 as the son of Asa. These two names therefore, Nimshi and Jehoshaphat, would represent that which is taken out or pulled out and used for the vindication of Jehovah's name.

It was Jehovah who gave order for the anointing of Jehu to be king over Israel, and therefore the anointing was by Jehovah. Ahab was never anointed by Jehovah. So far as the record discloses Jehu was the only man ever anointed by order of Jehovah to be king over Israel, the ten-tribe kingdom. The record is: "And Jehu the son of Nimshi shalt thou anoint to be king over Israel." (1 Ki. 19: 16) Acting under instructions from the Lord, Elisha directed his young man to go and perform the anointing. "And when thou comest thither, look out there Jehu, the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. And he arose, and went into the house; and he poured the oil on his head, and

said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel."—2 Ki. 9:2, 3, 6.

Jehu was duly anointed and commissioned as the executioner of Jehovah to exterminate Baal, or Devil worship, in Israel. His divinely given commission reads: "And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish; and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah; and the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled."—2 Ki. 9:7-10.

Jehu fulfilled his commission. "And it came to pass, that, when Jehu was executing judgment upon the house of Ahab" (2 Chron. 22:7, 8); which words prove that he was an executioner. In carrying out his commission from the Lord Jehu gained Jehovah's "well done" or approval, and for that reason Jehovah made the covenant with Jehu that his sons should continue to reign on the throne. (2 Ki. 10:30) This statement is that they should reign for four generations, that is to say, a foursquare or complete succession to the throne. Jehu and his house occupied the throne of Israel for a hundred years. Jehu himself reigned twenty-eight years. (2 Ki. 10:36) Jehoahaz, his first generation, reigned for seventeen years, and during that time God favored Israel. (2 Ki. 13:4, 5)

Joash, or Jehoash, the grandson of Jehu, was on the throne of Israel at the death of Elisha, and he was favored by Jehovah's prophet.—2 Ki. 13:14-23.

Jehu associated unto himself Jehonadab the son of Rechab, whose descendants, the Rechabites, won Jehovah's favor in Jeremiah's day. (2 Ki. 10:15, 16; Jer. 35:8, 18, 19) Jehu invited Jehonadab to ride in his chariot and to come with him and see his zeal for the Lord.—2 Ki. 10:16.

At Mount Carmel Elijah had slaughtered four hundred and fifty of the priests of Baal; and Jehu duplicated that slaughter work, only on a far greater scale. (1 Ki. 18:40; 2 Ki. 10:18-25) Elijah made a start at the slaughter work of Baal worship, and Jehu completed that work. (2 Ki. 10:28) Another point in his favor is that Jehu was anti-Jezebel. He had and manifested the spirit similar to that of the Lord's approved people who have and manifest the anti-Jezebel spirit, as described in Revelation 2:20-23. He rode over Jezebel in utter contempt and trampled her to death. Jehu was a vindicator of Jehovah's Word in this, that he fulfilled the word of Jehovah spoken by his prophet Elijah against Ahab and Jezebel. In this work he also completed that which Elijah had begun. Elijah had called down fire from heaven in the presence of the prophets of Baal and Ahab at Mount Carmel. His prayer was: "Hear me, O Lord, hear me; that this people may know that thou art the Lord God." (1 Ki. 18:37) That was a vindication of Jehovah's reputation, but not sufficient to cause the reformation of Ahab and Jezebel. Baal worship continued, and the Lord God used Jehu to vindicate his Word and his

name in connection with Baal worship.—2 Ki. 9: 25-37; 10: 9-11.

These are merely abstract statements of historical facts showing that Jehu was used by Jehovah in performing the work of execution upon the representatives of Satan, and therefore supporting the conclusion that he foreshadowed the work of executing God's judgment upon Satan and his organization and which the Scriptures plainly show will be done by Christ Jesus and those associated with him; hence these facts fully support the conclusion first announced as to whom Jehu foreshadowed. Other facts will be considered in the argument that follows.

ARGUMENT

Jehu was a fighting man. He was in the chariot corps and a captain in the army of Israel. Whenever Jehovah favored the army of Israel that army was victorious over the enemy, and hence the army became and was the army of the Lord of hosts; and that, being true, would make Jehu a captain in the army of the Lord of hosts. (1 Ki. 20: 1-30; 2 Ki. 3: 5-25; 6: 24-7: 16) Jehu was known and was recognized by reason of his rapid driving, because he drove "furiously", that is, "in madness." (2 Ki. 9: 16, 20, marginal reading) The fact that Jehu was associated with the war chariot of Israel seems to suggest that those who fulfil the Jehu picture must have to do and are associated with "the chariot of the cherubims" (1 Chron. 28: 18) that pictures the colossal chariot of Jehovah's organization, which the Prophet Ezekiel saw in vision and which the Ezekiel class understands to picture Jehovah's great organization. (Ezek. 1; 10)

"The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place." (Ps. 68: 17) "The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken." (Nah. 2: 3) "Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?" (Hab. 3: 8) "Who layeth the beams of his chambers in the waters; who maketh the clouds his chariots; who walketh upon the wings of the wind."—Ps. 104: 3.

NABOTH

That Ahab and Jezebel pictured Satan and his organization is borne out by the facts. Ahab ruled over God's covenant people, but, like Satan, he turned all his power and authority to wickedness. Jezebel, his woman, pictured the "wife" or "woman" of the Devil, hence pictured the Devil's organization. The seed of Ahab and Jezebel, therefore, would necessarily picture or represent the 'seed of the Serpent'. Ahab and Jezebel, like Satan and his representatives, were guilty of covetousness, hypocrisy, lying, stealing, commercial oppression, and murder, and brought great reproach upon the name of Jehovah by the practice of the Devil religion.

There was a man, a Jezreelite, whose name was Naboth and who was the owner and possessor of a vineyard situate near the place of residence of Ahab the king. "Jezreel," the name of the town of the residence of Naboth, means "God is planter" or

"God will sow". The name is derived from the Hebrew words meaning 'God' and 'seed' and appears to refer to the "seed of God", that is to say, to his royal house which he sows and brings forth in many fold, that is to say, the seed of God according to the promise made to Abraham. (Gen. 22:15-18; John 12:24) "Naboth" means "fruits". "And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."—Hos. 2:22, 23.

By Jehovah's law of inheritance the vineyard had come into the possession of Naboth, who was therefore the lawful owner, and for this reason he desired to keep it. (Lev. 25:23; Num. 36:7) Ahab coveted that which Naboth possessed. He saw the garden, liked it, and wanted Naboth to turn it over to him, which Naboth refused to do. Ahab was displeased and reported the matter to his woman Jezebel. A conspiracy was formed against Naboth to obtain possession of his vineyard; and this conspiracy is exactly in line with others that the Devil has formed and carried out.

Naboth was charged with the crime of sedition and blasphemy against God. Witnesses were hired to swear falsely against him, and upon this false testimony, produced at the instance of Jezebel, Naboth was convicted and stoned to death. Then his vineyard was seized by Ahab and Jezebel on the theory that the property of a condemned criminal reverted to the state. (1 Ki. 21:1-15) Both Ahab and Jezebel were

therefore guilty of covetousness. (Ex. 20:17) By hiring witnesses to swear falsely they were guilty of hypocrisy and lying. (Ex. 20:16) By conspiring to wrongfully get possession of Naboth's vineyard they were guilty of stealing in violation of the law. (Ex. 20:15) They were also guilty of murder, which was a breaking of God's everlasting covenant. (Ex. 20:13; Gen. 9:6) Both Ahab and Jezebel were equally responsible before God for these crimes.—Num. 30:6, 7, 10, 11, 14.

Satan and his organization has repeatedly acted in a similar way toward others, and this is specially true with regard to the action of Satan and his organization toward Jesus Christ and his faithful followers. Christ Jesus is the "true vine", and the heir of God, and the owner of the vineyard. Therefore Christ Jesus owned the vineyard by God's law of inheritance. Jesus bore fruits unto Jehovah, even as Naboth's name means 'to bear fruits'; and hence Naboth foreshadowed Christ Jesus. Satan incited the Jews, and especially the clergy and other leaders, to acts of violence against Christ Jesus. This was done to gain possession of the kingdom or vineyard that is the ruling power. This was accomplished by the Jews' falsely charging Jesus with sedition and blasphemy against God. Upon perjured testimony they convicted Jesus and crucified him, the method of killing him being an accursed thing, and hence it would represent that all of his possessions revert to the Devil's organization pictured by Ahab and Jezebel. Like Jezebel, the clergy and leaders of the Jews were the chief movers in the commission of this crime against God's beloved Son, the possessor of the vineyard. Jesus had related a parable

in the presence of these clergy and leaders in Israel, the words of which show that he had in mind the very thing that was done against Naboth and which would be done concerning himself. Amongst other things he said:

"But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:38-43.

During the World War period the governing class of "Christendom", at the instance of the clergy, seized God's "servant" class, which class was then bearing fruit before the Lord, the fruit of the kingdom, and who had to do with the "true vine" of Jehovah's vineyard, namely, Christ Jesus. These faithful followers of Christ were maltreated, charged with sedition and blasphemy, convicted upon unlawful testimony and imprisoned, and some of them killed, and the work in which they were engaged, to wit, the Elijah work, was killed or stopped. (Rev. 11:3-10) In order to hold the possession and occupancy of the imperial vineyard

the same crowd of the Devil's organization formed and established the League of Nations and now cause this abominable thing to "stand in the holy place", that is to say, in the possession of that which rightfully belongs to the Lord.—Matt. 24:15.

JUDGMENT PRONOUNCED

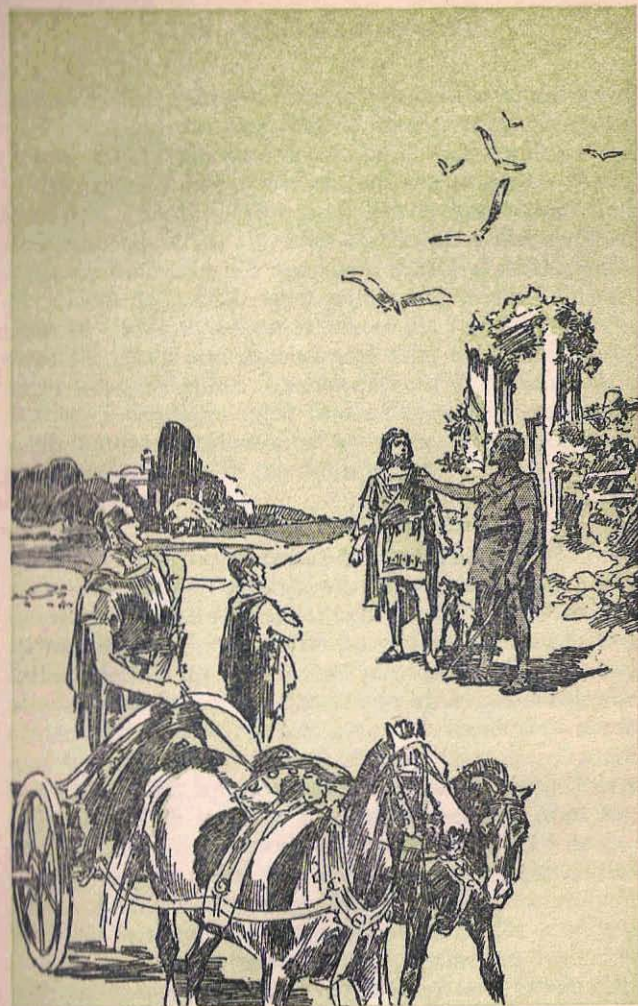
When Ahab was taking possession of the vineyard that had been stolen from Naboth God caused Elijah to go down there and meet Ahab and tell him to his face what should come upon Ahab and Jezebel, and this Elijah did. "And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, and will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat."—1 Ki. 21:19-24.

Doubtless Ahab and Jezebel had a regiment of the army on the spot to see that nothing should interfere

with their taking over the vineyard which they had stolen after murdering Naboth. At least the facts show beyond any question that Jehu, a captain and a charioteer, was present and heard Elijah denounce Ahab. Jehu's own words prove that fact, as appears later. (2 Ki. 9: 25, 26) It was at that time that Jehu came in contact with Elijah and heard his denunciation of Ahab and Jezebel; and this shows that the class whom Jehu pictured began to form in the time of the Elijah period of the work of the church, and the faithful ones thereof were made the "faithful and wise servant" class.

For some time before 1918 the Jehu picture was a much mooted question and was often considered and discussed by the Lord's people in a desire to know what it meant. Since then God's people have been diligently trying to ascertain the meaning thereof. God's due time now seems to have arrived to permit his people to understand the meaning of the Jehu work. These facts further support the conclusion that Jehu, prior to the time that he was anointed, corresponded to the class pictured by Mordecai prior to the time of the selection of Esther for the place on the throne, and before Mordecai and Esther together represented the remnant of God. (Esther 2: 5-7) As we are now approaching the day of the final execution of Jehovah's vengeance upon Satan's organization, it seems to be pleasing to the Lord to show his people the meaning of the Jehu picture and what it fore-shadows; and this is further evidence that this final execution is in the very near future.

Jehu was conveniently present at Naboth's vineyard to hear the pronouncement of God's judgment



JEHU HEARS ELIJAH DENOUNCE KING AHAB Page 35

upon Ahab and Jezebel. As Naboth had been murdered God's declaration was that in like manner the murderers should die, and must die at the hands of the one to whom Jehovah transferred the kingdom. (1 Ki. 21:19-23) Both Elijah and Elisha knew that God had determined to transfer the kingdom from Ahab to Jehu, but Jehu did not know that fact at the time. (1 Ki. 19:16) Jehu must wait until God's duly appointed time for the execution of his judgment in destroying Ahab and Jezebel and then he would know, and was so informed. Likewise Christ Jesus must wait for many centuries until God's due time to send him forth for the vindication of his name. What part will the remnant have in the Jehu work?

PERIOD OF WAITING

Jehovah's law of retribution is just and right. Like violence must be requited with like violence. 'An eye for an eye; a life for a life.' (Ex. 21:24; Deut. 19:21) It was the duty of Lucifer to worship Jehovah; but instead he set up a worship for himself, and this led him to commit murder. Satan and his organization for centuries has continued to reproach Jehovah's name and to shed innocent blood. It was the duty of Ahab to worship God; but he adopted and practiced the Devil religion, which led him to commit murder. God has declared that Satan and his organization shall be destroyed and all of his possessions transferred to Christ Jesus. God's decree that Ahab and Jezebel and all their house should be destroyed and that the kingdom should be transferred to Jehu foreshadows transferring the possession of the earth to Christ. When Elijah was at Mount Horeb God had instructed him to

anoint Jehu to the kingdom. The slaying of Ahab and Jezebel would meet the requirements of God's law for the murder of Naboth; therefore it was doubtless because of the introduction of Baal worship into Israel that God decreed that the kingdom should be taken away from Ahab and given to Jehu. Elijah, without doubt under the direction of the Lord, withheld from Ahab the information that the kingdom should be transferred to Jehu, who then and there was present; because, had Ahab been given that knowledge, he and Jezebel would have tried to kill Jehu and probably would have done so.

More than fourteen years elapsed from the time Elijah was directed to anoint Jehu until the anointing was actually performed. Immediately thereafter Jehu went forth and drove furiously or with madness in the execution of Jehovah's purpose against the enemy. This pictured how Jesus must wait until God's due time for him to begin action against the enemy and how as soon as he received the order from Jehovah Jesus did proceed to the execution of that order by ousting Satan from heaven and is proceeding now to the further execution of his orders.—Ps. 110:1, 2.

Doubtless Elijah and Elisha often wondered as to when Jehovah would issue orders to proceed with the anointing of Jehu and to the execution of the work he was to do. Those of the church pictured by Elijah and Elisha have often wondered what is the meaning of the Jehu work, and when it will begin, and whether or not they will have any part in it. It is consoling to God's people to know that Jehovah in his own good time directs his anointed people to proceed with his work. His work is done according to his will, not ac-

cording to the will of man. In harmony with this it is written: "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."—Rev. 10:4; see *Light*, Book One, pages 177, 178.

JEHU ANOINTED

In due time the day arrived for the anointing of Jehu and the Lord directed Elisha to act. Therefore Elisha sent a young man, one of the children of the prophets, to perform the work of anointing Jehu. This occurred at a time when Jehu was warring at Ramoth-gilead. This name, Ramoth-gilead, means "heights of the heap of the witness (or testimony)". (2 Ki. 9:1-10) This would seem to suggest that the anointing of Jehu and the beginning of his work would be at a time when God's people were bearing testimony against Satan's organization. The anointing of Jehu was done secretly and was unobserved even by the members of his military staff, and it was done in haste. It was Elisha who sent this young man to do the anointing. So far as the Jehu picture relates to the faithful witnesses of Jehovah on earth this shows that the anointing comes upon the Jehu class during the period of the Elisha work of the church after 1919. The facts indicate that it points to the date of September 1922, which marks the beginning of the pouring out of the seven plagues upon "Christendom", upon both the church and the state, that is to say, upon the Devil's organization. As Jehu's military staff did not know what was taking place, and had

to inquire, so likewise the remnant of the Jehu company on earth were having a part in the fulfilment of the prophecy, by the grace of the Lord, but they were unaware that the anointing had been poured out upon the Jehu class and that the Jehu work was being done and they were participating in it.

The anointing of Jehu was really done by Jehovah, and Elisha and the young man whom he sent were merely outward symbols of this work. (1 Ki. 19:16; 2 Ki. 9:3-6) The young man here mentioned seems to correspond very well with what Queen Esther pictured, to wit, the bringing of others into the service of Jehovah with Mordecai after Mordecai had been for some time in God's service. Also, the one performing this work being designated "young man" suggests that it was a time when, according to the prophecy, 'young men see visions.' (Joel 2:28, 29) All this points to the fact that the anointing and the beginning of the Jehu work would take place during the Elisha period or work of the church and during which time God raised up his "young man" for the occasion.

It further shows that God would reveal the fact of the anointing and the commission involved therein by means of unfolding and revealing the meaning of his prophecies to those devoted to him. It is well known by God's people that he has opened up his prophecies to his people within the last few years. Also it suggests that Jehovah is using members of the Elisha class to call this matter to the attention of one another who form the class pictured by Jehu. Christ Jesus is the Head of the Jehu company. We must not, therefore, make the mistake of concluding that the young man doing the anointing would represent the remnant

informing Jesus that the time had come to begin the Jehu work. On the contrary, this merely shows that the anointing was made in harmony with God's will, and the statement of the young man to Jehu was an announcement made calling attention to what was to be done, similar to that made by the angel, as represented in Revelation 14:18. (See *Light*, Book One, page 340.) It is Jesus who is the Head of the Elisha company, and he gives information to the remnant concerning Jehu, his commission, and the work that is to be done. We must bear in mind that both Elisha and the young man were merely instruments in the hands of the Lord.

THE COMMISSION

A commission is a formal warrant of authority defining what shall be done by the one to whom it is directed, and grants certain powers and authority to perform the duties therein specified. It is hardly reasonable that Jehovah would anoint and commission one to do something with which the creature was not in sympathy and in harmony. The facts show that during the fourteen or more years following the death of Naboth Jehu had kept in mind the denunciation of Jehovah's prophet Elijah against Ahab and Jezebel. When Ahab fought with the Syrians and was killed Jehu had witnessed a partial fulfilment of Jehovah's decree against Ahab's house, as the record shows; but that was not the end of it, by any means. (1 Ki. 22:37, 38) Jehu must have been against Baal worship; otherwise God would not have anointed and commissioned him to do the work he did. Jehu must have concluded that when God's due time came he

would take his place on the side of Jehovah and do what Jehovah commanded him. Jehovah had said to Elijah that he yet had seven thousand in Israel that had not bowed the knee to Baal, and the course taken by Jehu strongly supports the conclusion that Jehu was one of these seven thousand. This would further support the conclusion that the fulfilment of the Jehu picture includes the remnant, Jehovah's witnesses now on earth, and who are pictured in the seven thousand.—See Revelation 11:13; *Light*, Book One, page 214.

The commission or warrant of authority which Jehovah gave to Jehu reads: "And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish; and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah; and the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her."—2 Ki. 9:7-10.

Jehu's military associates were eager to know the mission of the "young man" who had come and left so hurriedly, and they put the question to Jehu. Upon learning from him that Jehu had been anointed as the ruler in Israel these men hastened to make known the anointing of the king. The words of the prophet, which doubtless Jehu had just repeated to them, were sufficient authority for them to hail him as the king. The facts show that at the Cedar Point convention in 1922, when the eyes of the understanding of God's

people were opened to the great truths that Jehovah God had commissioned Christ Jesus to destroy Satan's power and organization in the universe; that Christ Jesus was at the temple of Jehovah for judgment; that judgment had begun and that now there was a great witness work to be done on the earth by the anointed people of God, and that under the direction of the King at the temple, God's people then and there raised the slogan: "Advertise the King and the kingdom." Jehu's military assistants blew long blasts upon their trumpets and shouted: "Jehu is king." Likewise God's anointed people in convention, on learning that the King was at the temple, shouted for joy and began immediately to take action accordingly. An organized movement for the giving of the testimony was begun, and those who understood and appreciated what must be done manifested their willingness and eagerness to do their part in this day of the Lord's power. (Ps. 110:3) 'All power in heaven and in earth is given to Christ Jesus,' and which is his commission, and includes full authority and power to destroy the Devil and his organization.—Matt. 28:18; Heb. 2:14; 2 Thess. 2:8; 1 John 3:8; Rev. 11:17, 18.

BEGINS WORK

Immediately following his anointing and the receipt of his commission Jehu took steps to execute and he did execute the same. He "conspired" with, or, literally, brought to him, others and united them with him in his movement against Joram (or Jehoram). Likewise, immediately upon learning not only of the commission to Christ Jesus but that the time had

come for judgment, and that a testimony work must be given in connection therewith, God's people banded themselves together in an organized movement to do this work.

Jehu had his plans laid and he did not want any worshiper of Baal or traitor to interfere with the carrying out of his commission. He determined, therefore, to move secretly and to surprise the enemy. This shows that it is in harmony with God's will for his people to go about their business without calling attention to themselves. Jehu directed that no one should go forth or be permitted to escape out of the city and go and tell Joram and Jezebel concerning his movement. Jehoram (or Joram) had been in a fight with the Syrians under Hazael, who was also doing some executing work against the wicked Israelites, and Jehoram had got bruised up and had gone down to Jezreel for repairs. He was keeping close to the vineyard that his father had stolen from Naboth by killing him. It is quite likely that that was an elegant place for taking sun baths and Jehoram was indulging in that luxury that he might recuperate from his wounds. This Joram (or Jehoram) was a bad man and he is the same one of whom Elisha said: "This son of a murderer hath sent to take away mine head." (2 Ki. 6:32) During the World War the rulers of "Christendom" got pretty well bruised up, and since then they have been keeping close to their League of Nations, basking in its sunlight and trying to recuperate, even as Joram was doing. But they will not recover.

Ahaziah was then king of Judah at Jerusalem. He was a grandson of Ahab, because Athaliah, the daugh-

ter of Ahab and Jezebel, had married Jehoram of Jerusalem, the father of Ahaziah. Ahab had a son named Jehoram (or Joram) also, and he succeeded Ahab as king of Samaria. In addition Ahab had seventy sons still living in Samaria. (2 Ki. 10:1) Of course by that time Jezebel was an old granny, but as mean as ever. Ahaziah, king of Judah, had certain princes and sons of his brethren that ministered to him. God's decree was that all of the house of Ahab, which pictured Satan's organization, must be cut off. Jehu started out to clean out the whole crowd.

Just at the time Jehu started on his work of executing his commission these two kings of the house of Israel and Judah, that is to say, the king of Judah at Jerusalem, who was Ahaziah, and the king of the ten tribes at Samaria who was Jehoram (or Joram), were together down at Jezreel. Ahaziah had gone down there to visit his uncle because he was sick, and doubtless to console him while he was being patched up. (2 Chron. 22:6) These two kings then and there present constituted the ruling factors of the entire twelve tribes of Israel, and both were unfaithful to the Lord and would walk in the way of their ancestor Ahab. Of Ahaziah, king of Judah, it is written: "Forty and two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter [granddaughter] of Omri. He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. Wherefore he did evil in the sight of the Lord like the house of Ahab; for they were his counsellors after the death of his father to his destruction. He walked also after their counsel, and

went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram."—2 Chron. 22:2-5.

These two rulers had been influenced by the wicked women Athaliah and Jezebel and had turned the house of the Lord at Jerusalem into a place of worship of Baal. "For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim." (2 Chron. 24:7; 2 Ki. 8:26) Without doubt God had so ordained the matter that these two kings would be down at Jezreel together so that Jehu could catch them there and speedily execute his commission against them. This is proof that the Jehu company of which Christ Jesus is the Head will make a clean sweep of the ruling powers of "Christendom" and their allies who are together in a conspiracy against God's people. And here it is interesting to note how Jehu carried out his commission.

"HE DRIVETH FURIOUSLY"

Jehu got into his chariot and, together with his faithful helpers, began his work of execution. "So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram." (2 Ki. 9:16) Evidently Joram was uneasy, because he kept a watchman in the tower to see what might come to pass; but his watchman did not obtain much information for his master except to say that it was Jehu driving. "And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send

to meet them, and let him say, Is it peace?" (2 Ki. 9:17) This very well corresponds to what the visible ruling powers of "Christendom" are now doing in keeping watch in respect to Jehovah's witnesses. Doubtless the chief one of the Devil's crowd having to do with the things of the earth, and under the command of the Devil himself, is having a hand in the matter of watching and arranging the movements of his earthly company.

A man on horseback is a symbol of military equipment and movement. The king then directed that a man should be sent on horseback to find out the meaning of the advancing of the chariot of Jehu. When this messenger hastened to Jehu and accosted him Jehu made him get to the rear and would not let him return. A second messenger was sent out by Joram to inquire if Jehu was coming in peace or for trouble. And Jehu told him to get out of the way and get to the rear, and he did so. (2 Ki. 9:18,19) The two kings were getting anxious. "And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously [in madness, *margin*]." (2 Ki. 9:20) Jehu was now recognized by the rulers, but they were ignorant of the fact that God had anointed Jehu and that their day was at hand. Being guilty of crimes made them uneasy. Their own wickedness made these kings cowards. "The wicked flee when no man pursueth; but the righteous are bold as a lion."—Prov. 28:1.

These two kings, doubtless trembling and uneasy, went out to meet the mad driver Jehu, and the Lord saw to it that they met right at Naboth's vineyard.

"And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite." (2 Ki. 9:21) When these offspring of the murderers of Naboth approached, doubtless Jehu then had in mind the words of Elijah uttered in denunciation of Ahab. King Joram was anxious to find out Jehu's mission. "And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts, are so many?" (2 Ki. 9:22) Immediately when these guilty kings saw that Jehu was after them they cried "Treachery!" and fled: "And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah!" (2 Ki. 9:23) This proves that the Devil religion was the chief reason for Jehu's slaying work, that it brought reproach upon the name of Jehovah; and that the hypocritical practice in "Christendom" has been the chief reason for the reproach upon Jehovah's name and that such has made possible the wicked political and commercial powers that have ruled and do now rule the world. Jehu called the practice of these kings and that of old Jezebel "whoredoms" and "witchcrafts"; and likewise the Devil's organization, particularly "Christendom", is now guilty before God.

As these kings fled Jehu picked off Joram first. "And Jehu drew a bow with his full strength, and smote Jehoram between his arms; and the arrow went out at his heart, and he sunk down in his chariot." (2 Ki. 9:24) Mark how well this corresponds with

the prophecy concerning the arrows of Jesus that shall pierce the hearts of the enemy. "Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee." (Ps. 45:5) Jehu had a bow, and used it. Likewise the Greater-than-Jehu, Christ Jesus, will use a weapon of destruction: "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." (Rev. 6:2) As Jehu was supported by his military staff, so the Lord takes others into the fight with him: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."—Rev. 19: 14-16.

And now here is the proof that Jehu stood nearby and heard Elijah denounce Ahab for stealing the vineyard and murdering Naboth: "Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord." (2 Ki. 9:25, 26) This also proves that the Lord had selected Jehu at the time

he was a commander in Ahab's army to do the very work that he did on this occasion and that it fore-shadows the execution by the Lord Jesus of Satan's representatives on earth. God had decreed that the dogs and the birds should eat the flesh of the house of Ahab, and doubtless this is what happened to the body of Joram. (1 Ki. 21:19-24) That was a partial fulfilment of the prophecy in vindication of Jehovah's name, and pictured the beginning of a slaughter work that must be done by the Lord's army, which Ezekiel pictures under the symbol of 'six men with slaughter weapons by their sides'. (Ezek. 9:1-6) Jehu was executing Jehovah's decree; and the Greater-than-Jehu, Christ Jesus, will execute Jehovah's decree at Armageddon.

Jehu then proceeded to the execution of another one of Ahab's descendants, 'the seed of the Serpent.' Ahaziah had fled and hid himself at Samaria, but he was brought out and killed. "But when Ahaziah the king of Judah saw this, he fled by the way of the garden house; and Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there."—2 Ki. 9:27.

That this execution was done in righteousness and at Jehovah's command is made certain by the divine record, which states: "And the destruction of Ahaziah was of God by coming to Joram; for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab." (2 Chron. 22:7) This alliance and cooperation of the two kings in their wicked work, and their being killed in close proxim-

ity, indicates that the antitypical fulfilment of the prophecy will be upon the combined forces of Satan's organization, particularly in the land of "Christendom", and that the execution will take place at the hand of Christ and his army, and that all of the ruling powers shall fall before his victorious march.

EXECUTION CONTINUES

Jehu was not done with the work he was commissioned to do. He had slain two kings, but Ahab had more sons; in fact he had seventy sons by his numerous wives and concubines, all of which were Devil worshipers. By this time it was announced throughout the realm, we may be sure, that Jehu was king and was proceeding to execute the house of Ahab. He would serve notice upon the rulers and these sons to give them a chance to fight. Therefore he sent them word to get ready for what was coming: "And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying, Now, as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour; look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house."—2 Ki. 10:1-3.

Jehu would not shirk his duty by avoiding a fight. He was certain that his commission was from Jehovah and that Jehovah would be with his anointed when in the fight and would give him the victory over anyone that disputed his claim to the throne of Israel. He therefore would give his opponents a chance to get

the best of their men and get ready for the fight that was certain to follow and which he intended to push. Likewise Christ Jesus, the chief one whom Jehu foreshadowed, fought with Satan the Devil and his officers and cast them out of heaven. Also, the course that Jehu took foreshadows that Christ Jesus now permits Satan to assemble his forces and to get ready for the decisive battle at Armageddon which is certain to follow. As Jehu sent letters to the enemy, even so now Jehovah by his anointed King, Christ Jesus, causes the remnant, to whom is committed the obligation of giving the testimony, to serve notice upon Satan's armies. In harmony with this it is written by the prophet: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen [nations], and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord."—Joel 3:9-12.

Christ Jesus has not yet compelled the ruling factors of the world to submit to him. He lets the nations combine in leagues, and then permits them to choose any or all of their best men of the nations to engage in the fight. All of these are sons of the Devil, whom Ahab pictured, and the Lord serves notice on them that he will fight with their strongest, and with any or all of them that raise any question as to his right to the throne of the world.

Jehu's letters were really a challenge to all comers, and raised the question amongst the people: "On whose side are you? Are you for the house of Ahab,

or do you stand by Jehovah's anointed king?" The Lord Jesus likewise is flinging a challenge to the enemy and raising the same question now before the nations and rulers of the world. Jehovah's witnesses form a part of the anointed and elect "servant" of God and they have a part in this work by means of the radio message and millions of books, and house-to-house testimony work, in which the remnant is now engaging. The challenge of the Lord to Satan's organization is flung out, and the question is raised before the rulers and before the people: "On whose side are you? Who is your God? Whom do you favor as having the right to rule the world?"

When the leaders and rulers mentioned in the foregoing text received Jehu's letters they were exceedingly afraid, and claimed to be willing to do whatever Jehu said. Jesus declared that following the World War fear would take hold on men who ruled the world: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21:26) This prophecy is now in course of fulfilment. The clergy of "Christendom" and their allies falsely claim to be on the Lord's side, and so represent themselves before the people, even as the men of Israel claimed to be on the side of Jehu. Mere words counted for nothing with Jehu as long as these seventy sons of Ahab lived. The decrees of Jehovah had gone forth, and now they must be executed. Therefore Jehu wrote another letter to these same elders and rulers, asking them to prove which side they were on. "Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto

my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. (Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.) And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning." (2 Ki. 10:6-8) We cannot properly construe this text to mean that the people living in "Christendom" are expected to kill the rulers. The matter of vital importance in this picture is the destruction of the house of Ahab, which included these seventy sons and which foreshadowed Satan's organization which must be destroyed. Jehovah had laid upon Jehu the obligation to see that these seventy sons were slain, and whether Jehu did the slaying in person or caused it to be done was not the material point. It was the action of Jehu in determining that this should be done that led to the slaying of these seventy sons by others. He was prepared for battle, and if they had fought him Jehu would have been victorious and the seventy sons would have been slain together with many others. The real point of this part of the prophetic picture is that the modern brood of Ahab's house that rules the world must be destroyed either directly or indirectly, and that by Jehovah's Executioner, Christ Jesus. Whether this be done by Christ Jesus or some members of his army, or even by some of Satan's own organization, is not of great importance.

Another matter of importance in this picture is this: There are in the world today many who have political, commercial and religious connections with Satan's organization which rules and controls the world. These have the mark of the beast in their foreheads and in their hands. If they mean to take their stand on the Lord's side they must completely sever their connection with the beastly rule and to them Satan's organization must become as dead, and their allegiance to his organization must cease, and must be given to the Lord. This course they must take if they would receive the protection of the antitypical Jehu, Christ Jesus, the great Executioner who will execute Jehovah's judgments at Armageddon. The slaying of the seventy sons of Ahab well corresponds to the language of the psalmist: "He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." (Ps. 110:6) The heads over the divisions of Satan's organization will be broken by the great Executioner, Christ Jesus. This will be a further vindication of Jehovah's name.

Jehu declared to the people that Jehovah's decree would be carried out to the uttermost: "And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these? Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done that which he spake by his servant Elijah."—2 Ki. 10:9, 10.

Jehovah had caused his word to be spoken by his prophet Elijah concerning the house of Ahab, and Jehovah would prove that his prophet spoke the truth, and this he would do in vindication of his word and his name. There is no record that these seventy sons were given a decent burial, and the presumption is that Jehovah's decree concerning their flesh's being consumed by the beasts and the birds was carried out. This exactly fits the declaration of the Lord's prophet concerning the slaying of Satan's organization and the disposition to be made of the carcasses. (Ezek. 39:17) Jehu fulfilled his commission by disposing of the entire house of Ahab. "So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining." (2 Ki. 10:11) The Scriptures make it clear that Jehovah God will cause his great Executioner, Christ Jesus, together with his army, to completely wipe out all the ruling powers of the world that have ruled by Satan's direction and oppressed the human race and that have particularly persecuted his anointed people; not only those pictured by the rulers of Israel, but also those pictured by the rulers of Judah, which rulers also were agents of Satan the Devil.

NO WORLD RULERS SPARED

Ahaziah of Judah had turned to Baal worship. He was a grandson of Ahab and Jezebel. Not only was Ahaziah killed, but those who supported him met a like fate. "And he [Jehu] arose and departed, and came to Samaria. And as he was at the shearing house in the way, Jehu met with the brethren of Ahaziah

king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king, and the children of the queen. And he said [to his men], Take them alive. And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them." (2 Ki. 10:12-14) The account of the same matter given in the Chronicles proves beyond a question of doubt that Jehu was there executing Jehovah's decree and that therefore he foreshadowed Christ and his armies. (2 Chron. 22:8) It is probable that these forty-two corpses described in the above texts were devoured by the dogs and birds in harmony with Jehovah's decree concerning Ahab's house.

Jehu, by slaying the princely adherents of Judah, might have provoked war with Judah. But evidently he did not consider that seriously or permit it to prevent him from proceeding with doing his duty. He knew only the terms of his commission from Jehovah, and that he was determined to carry out. He knew that God had decreed death to these wicked rulers and Devil worshipers and that the decree must be executed. He was blind to everything else. In this he corresponds with the work of Christ Jesus and of his faithful associates concerning whom it is written: "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable." (Isa. 42:19-21) Jehovah has assigned

to his beloved Son the great work of executing the enemy that the name of Jehovah might be completely vindicated, and Christ is blind to everything that would in the least interfere with the complete performance of his commission. The same is true with those who are really devoted to the Lord God and who love and serve him and his kingdom. To boldly declare the truth now tends to bring down the wrath of all of Satan's agents upon the heads of Jehovah's witnesses. No personal fear or other selfish interests, however, will deter God's faithful people from doing their duty as commanded. The testimony must be given by which the foreheads of those that sigh and cry for relief may be marked, and this must be done before the slaughter work begins. In doing this witness work the remnant are having some part in the execution of the judgments of the Lord written, and as soon as the witness work is completed the slaughter work must follow even as the Lord has said must be done by that part of Christ's army pictured by the six men with slaughter weapons.—Ezek. 9:5, 6.

The name "Ahab" means "brother (that is, friend) of (his) father". Omri was Ahab's father, and he is the one that seized the throne of Israel; and he was an exceedingly wicked creature. (1 Ki. 16:25, 26) He was the servant and representative of the Devil. Ahab's name therefore clearly points to the fact that the ruling powers of the nations of the world, particularly of "Christendom", are the friends of their father the Devil, whose will they do. They are the 'seed of the Serpent' which Jehovah by his Executioner will wipe out.—John 8:44.

Now Jehovah has brought his faithful remnant into the temple, given to them the garments of salvation, and brought them under the robe of righteousness, and has given them "a new name, which the mouth of the Lord [has named]". Those of the remnant must now be entirely devoted to Jehovah and must proclaim his praises while giving proclamation concerning the judgments of Jehovah written against his enemies. (Ps. 149:6) These faithful ones of the remnant have the Word of God in their hands, which is the sword, and they must wield that sword of truth with force and effect. In this the remnant have a part in the Jehu work by virtue of being in Christ and being a part of Jehovah's "servant". It is now the day of Jehovah's vengeance, and he commands his faithful remnant to declare his truths to the nations of the world. "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his saints. Praise ye the Lord."—Ps. 149:6-9.

In order to appreciate the agencies which the Lord uses to carry out his purposes we must keep in mind always that the question of paramount importance is the vindication of Jehovah's name. The remaining work of Jehu in executing the commission given to him by Jehovah shows that God's Greater-than-Jehu, of which the remnant is a part, still have a work to do that Jehovah has assigned them to do. The remnant yet has something to do with this work.

SATAN'S WOMAN

Jehovah has been pleased to use a woman to picture his universal organization which gives birth to his capital organization. He caused a picture to be made in the early days, using Abraham and his wife Sarah, and his son Isaac, by which he foreshadowed his royal house that shall rule the world in righteousness. In that picture Abraham represented Jehovah God, Sarah represented God's universal organization, and Isaac represented the royal house of which Christ Jesus is the Head. Jehovah names his woman or organization "Zion". As Sarah was barren for a long while, even so Zion was barren for a long while. When the Lord appears at the temple Zion is built up and her children are then born, which means the kingdom begins and those who constitute the royal house are brought into the temple or house of the Lord. The children of Jehovah, born of his woman Zion, are taught of God and enjoy great peace. Such is the present situation of God's remnant. (Isa. 54:1-13) It is Jehovah's children by Zion, to wit, The Christ, that constitute Jehovah's executioner, because it is written concerning such: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord."—Isa. 54:17.

For the purpose of deceiving mankind and turning them away from Jehovah God, Satan has mimicked Jehovah in regard to his organization, as well as in other matters. Satan's woman is named Babylon. As Zion gives birth to the true worshipers of Jehovah,

so Babylon gives birth to the false religions of which Satan the Devil is the father and to those who worship the Devil and his unrighteous system. Satan's woman or organization is hypocritical, unclean, abominable and the shedder of righteous blood. She makes a show of herself by her outward appearance, claiming to be righteous, but she is desperately wicked. "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."—Rev. 17:5, 6.

Ahab, being an Israelite, was bound by his covenant to worship and serve Jehovah, even as Lucifer was duty-bound to worship and serve Jehovah God. Ahab was a covenant-breaker and in violation of God's law he married that Zidonian woman Jezebel and embraced the Devil religion of Baal. The Zidonians were an abomination unto Jehovah. (2 Ki. 23:13) "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him."—1 Ki. 16:30, 31.

It was Jezebel that brought the Devil religion to the house of Ahab by which the name of Jehovah was defamed in Israel. She was a cruel, covetous and wicked murderess. Like the Devil's woman Babylon, she 'was drunk with the blood of God's faithful people

unrighteously shed'. Ahab and Jezebel brought forth wicked children who likewise defamed God's holy name. Ahab, therefore, was a picture of the Devil, and Jezebel pictured or represented the Devil's organization, and their children pictured the 'seed of the Serpent'. At the very beginning God had said: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) Jehovah commissioned Jehu as his executioner to destroy the house of Ahab and the Devil worship of Baalim. In this Jehu foreshadowed Christ Jesus who shall bruise Satan's head and destroy his organization.—Rom. 16:20.

Jehu had destroyed the kings and now old Jezebel was due for her turn. She knew that she must expect a visit from Jehu, and her vanity led her to take steps to try to overreach Jehu by reason of her appearance. "And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window." (2 Ki. 9:30) Jezebel was the grandmother of King Ahaziah, who had already been executed. She was old and ugly, no doubt, but she resorted to paint and other artificial means, padded herself well, and framed her head and bust in a lattice window. She had for a long while been dictating the policy of Israel, and now she reasoned that the newly anointed king Jehu had no right to remove her and her cruel, covetous and commercial associates, and that her very appearance would so dazzle the king that he would give her a place in the kingdom and still permit her to perform.

How well that illustrates the devilish systems that have long dominated the world, and particularly is that true of "Christendom". "Organized Christianity," so called, is dominated by a covetous, commercial spirit, and Big Business is the chiefest one in her councils and the one part of Satan's organization that uses "organized Christianity" for commercial purposes. "Organized Christianity," or "Christendom", which embraces the seventh world power, considers herself so important that she believes she will never be deposed, but that earth's new King Christ Jesus will need her to govern and control things; and hence she has her windjammers the clergy to tell the people that "we are going to make the world a fit place for man, and then Christ can come to visit it". Like old Jezebel, she puts on her best bib and tucker and takes her seat at her lattice window with the avowed purpose of "vamping" the King. So cocksure are the ruling factors of Satan's visible organization that they are impregnable in their position that they tell the people that they alone can make this world a fit place in which to reside. They are in their own estimation "the higher powers", to which all others should be subjected. They have induced many who have consecrated themselves to the Lord to believe that gross falsehood. So thoroughly do some of them believe it that they say: "We must do nothing to offend the higher or ruling powers of the nations."

Jezebel reasoned that she could show Jehu that if he expected to continue in peace he must not be against her and her brood. A few years before Zimri had slain his master, and she would call that to the attention of Jehu in order to press home her point.

(1 Ki. 16: 8-20) "And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master?"—2 Ki. 9: 31.

The clergy of "Christendom", and the principal ones of their flock, in substance say this very thing to the incoming King Christ Jesus. They at least say to the remnant of Jehovah's witnesses, who represent the Lord, the Greater Jehu, in substance what Jezebel said to Jehu. Their speech is: 'Will you have peace in turning against the ones who are "the higher powers", and who are ordained of God? because it is written that there is no power except of God, and that means the rulers of the world. Surely you are wrong in declaring a message against the rulers of "Christendom" and saying that God's anointed King will destroy "Christendom" at Armageddon. You will certainly experience the fate of all who have raised sedition against the government in times past.' The clergy and their allies try to make trouble for Jehovah's witnesses and seek their destruction. They try to dampen the zeal of the remnant by declaring that almost all of Jehovah's witnesses are dupes and perverts engaged in a book-selling scheme at the instance of selfish men. A sample of this howl appears in *The Church Chronicle* for the diocese of Ballarat, Australia, of November 15, 1931, one of the official church organs of the seventh world power. Three and one-half pages of that paper are devoted to a tirade against Jehovah's witnesses; and that is just a sample of what they are doing in other places more secretly, and marks the beginning of a conspiracy against God's organization.

Jehu refused to be impressed or influenced by Jezebel's presumptuous words, nor was he at all frightened by what she said. He refused to slack his hand in the performance of his commission. He knew that he was the anointed of Jehovah to perform his work. Jehu took in the situation immediately when he saw the old woman and heard her words: "And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs."—2 Ki. 9: 32.

Jehovah's witnesses are now raising this same question, identically, throughout "Christendom". As Jehu said, so they are saying, "Who is on the Lord's side? who?" By means of radio, books and booklets the message is going to the people, and all are told that the hope of the world is Jehovah's kingdom and that if they would have his blessings they must take their stand on the side of Jehovah. Hence the question, "Who is on the side of Jehovah?" The religious systems in particular have amongst them many people who must have an opportunity to hear and who must be served with notice concerning God's purposes. By the publication of false statements, such as that published by the above-mentioned paper, *The Church Chronicle*, the Jezebel crowd acknowledge that they have received notice from the Lord delivered by his remnant. Although many of them have tried to avoid this notice by refusing to accept the literature, by their very course of action they acknowledge that they have received notice. Others are standing by and they must have an opportunity to say whether or not they are on the Lord's side.

EUNUCHS

There were some eunuchs up in that house who leaned out of the window to ascertain who was in the street propounding the question, 'Who is on the Lord's side?' Who these eunuchs were we do not know, and that is not the material point. They were merely there to fill in some part of the picture. They were clearly not Israelites, for the reason that God's law prohibited the performance of the surgical operation by which eunuchs are made. (Deut. 23:1) Probably these eunuchs were slaves who had been captured by the commercial element working under Ahab and Jezebel, and had been made eunuchs and assigned to serve the old woman and her household. In any event these eunuchs were sharp-witted enough to take in the situation immediately when they saw the conqueror Jehu there calling out and asking, "Who is on my side?" These eunuchs well picture those peoples of "Christendom" who have been robbed of their manhood and their property and forced to attend hand and foot upon the old granny, that is to say, the old wicked organization of Satan that dominates and oppresses the peoples of earth and which is guilty of many whoredoms and witchcrafts and in whose skirts is found the blood of the prophets, the faithful witnesses of Jehovah God. (2 Ki. 9:22; 1 Ki. 19:10; 18:4; Rev. 17:6) The God of battle, acting by the Greater-than-Jehu, takes action in behalf of this very class.—Jas. 5:1-5.

Jehu gave the command concerning the old woman. "And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot."



THROW HER DOWN!

(2 Ki. 9:33) Today the Greater-than-Jehu, the Lord Jesus Christ, says to all who would stand on the side of Jehovah and against the Devil's old woman his wicked organization: "Throw her down." Throw down the Devil's organization and all of its sponsors. Throw it down by getting away from it and letting it fall. To the "great multitude" the Lord now says: 'Go forth and show yourselves.' (Isa. 49:9) To the peoples of good will the Lord says concerning Satan's organization: 'Forsake her and leave her to be trampled under the hoofs of the King's horses.'—Rev. 19:14-16; Jer. 51:6; Isa. 63:1-5.

Jezebel was thrown down just as that great city, Satan's organization, will be thrown down. (Rev. 18:21) It was Jehu who was responsible for the death of old Jezebel, and the Greater-than-Jehu Christ Jesus will take the responsibility for the death of Satan's organization. The eunuchs, therefore, would more specifically picture those who throw the devilish thing overboard by forsaking and abandoning it, getting free from it. It is the Lord's army that will trample underfoot the satanic organization pictured by Jezebel. This was pictured in Ezekiel's prophecy by the 'six men with slaughter weapons', which constituted the fighting army of the Lord; and these will bring about the destruction of Satan's organization. In their execution work they begin with the religionists and go down the line, making a complete clean-up of the entire wicked thing. (Ezek. 9:5-7) At the present time Jehovah's witnesses, pictured by the 'man with the writer's inkhorn, clothed with linen', go through the land marking those who are in sympathy with the Lord's cause, but they do not put any marks upon

Satan's organization, and hence Satan's organization are the ones that shall be executed. Like as old Jezebel marked herself, so Satan's organization marks herself for destruction. Like as Haman was hanged, so that wicked organization will be hanged high.—Esther 7:9, 10.

Jezebel was Satan's representative, and therefore the daughter of a king; hence Jehu gave orders concerning her: "And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands." (2 Ki. 9:34, 35) This part of the record evidently is merely to show that this Jezebel was disposed of without an honorable burial and as a vile thing and in disgrace. Even so Satan's organization will be disposed of and scattered upon the ground that the dogs and the carrion birds may feed upon it. When those who went out to look after the body of Jezebel came to the place the only thing that they found of the old woman was her skull, which she had used to devise wicked schemes; and her feet, with which she walked after the ways of her father Satan; and the palms of her hands, with which she committed deeds of wickedness and violence.

This is exactly in accord with what shall come upon Satan's organization, as stated by the prophets. (Rev. 19:17-21) "And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the

mountains of Israel, that ye may eat flesh, and drink blood." (Ezek. 39:17) Satan's organization, represented by Jezebel, will go down with all others of the Zidonians. (Ezek. 32:30) Since the remnant of Jehovah's witnesses are part of the "servant" class, and therefore part of the executioners whom Jehu pictured, it seems that the remnant will see this wicked organization thrown down by the fighting army of the Lord.

The old wicked Jezebel had reached the end of her reign of terror, even as Satan's organization is about to the end of her tether. Jehu was acting under the direction of the Lord, even as Christ Jesus, acting under the commandment of Jehovah, will destroy Satan's organization. It is recorded that when the facts were reported to Jehu he called attention to the prophecy that Elijah had uttered: "Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel." (2 Ki. 9:36, 37) This marked the fulfilment of the prophecy uttered by Elijah at the direction of Jehovah and proved that Elijah was God's true prophet. "And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel." (1 Ki. 21:23) The greater fulfilment of the prophecy appears to be in the near future.

The word of Jehovah concerning the house of Ahab and Jezebel was fully vindicated with the destruction of that house. In his due time Jehovah God will com-

pletely vindicate his word and his name concerning Satan and his organization by the full and complete destruction thereof. Jehu had done the work well concerning the house of Ahab and Jezebel, but he was not yet through with his execution work specified in his commission. There was something more for him to do.

ZEAL FOR JEHOVAH

Jehu had much zeal for Jehovah, and that is another reason why he pictured Christ the royal Executioner. Concerning the Lord Jesus it is written: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." (Ps. 69:9) Such is the zeal peculiar to the royal house and therefore is pleasing to Jehovah. Elijah manifested like zeal for the Lord of hosts. After he had slain the prophets of Baal, and then went and hid himself in a cave at Mount Horeb, in response to an inquiry from the Lord as to why he was there Elijah said: "I have been very jealous for the Lord God of hosts." (1 Ki. 19:10) The word "jealous" in this text means the same as 'zealous' in Psalm 69:9. The two words are derived from the same root. 'Jehovah is a jealous [zealous] God.' (Ex. 20:5; Deut. 5:9) "For the Lord thy God is a consuming fire, even a jealous God." (Deut. 4:24) Concerning the establishment of the righteous government under Christ the King it is written: "The zeal of the Lord of hosts [Lord of battle] will perform this." (Isa. 9:7) In the New Testament the words "zealous" and "jealous" are from the same root word: "For I am jealous over you with godly jealousy." (2 Cor. 11:2) When Paul was defending him-

self before the Jews he said of himself: 'I was taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.' (Acts 22:3; Phil. 3:6; Col. 4:13) The remnant of God who are anointed to do his work must have this same zeal for Jehovah. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:14.

The words "zealous" and "jealous" as used in the above scriptures do not mean ill will or hatred or envy, but they do mean a strong, unbending determination to carry out the righteous purpose of the Lord. They mean an unbreakable determination to accomplish that which one is commissioned by the Lord to do. The means by which Jehu was identified was his rapid driving. He drove "furiously", or with "madness", and with an unbending and unbreakable determination that he would permit nothing to hinder him in the accomplishment of his purpose for which he was commissioned. In the very hour that he received his commission he started with his military staff to execute that commission. When the messengers of the kings approached him and inquired why he was thus driving he said to them: 'Get out of my way, and get to the rear; I have no time to waste with you.' Likewise when Christ Jesus received the order from Jehovah to go forth and rule in the midst of the enemy he started the war in heaven and ousted Satan and his angels from heaven and cast them down to the earth. The Scriptures show that just as soon as the testimony work now in progress is completed, according to the will of Jehovah, Jesus will move without delay.

and will permit nothing to hinder him in executing the enemy.—Ps. 110:1-6; Rev. 11:17-19; 12:7-12; Matt. 24:14, 21, 22; Ps. 45:3, 4.

The members of the body of Christ, including the remnant now on the earth, must have this same zeal as that which was manifested by Jehu. To see and to appreciate the fact that the kingdom is here means that the remnant must be diligent in performing their work until every vestige of the enemy organization falls. (Isa. 6:9-12) Jehovah has commanded that the testimony which does the marking must be done before the slaughter work begins, and the remnant are zealous to do it, fully determined that by the grace of God nothing shall prevent them from doing it faithfully. "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not, to keep thy commandments. My zeal hath consumed me; because mine enemies have forgotten thy words."—Ps. 119:59, 60, 139.

In doing this work in the name of Jehovah of hosts the remnant must drive rapidly, and many call them mad perverts for so doing. But it matters not what the enemy says; they are doing it with joy. When David went out to fight in the army of the Lord he said: "The king's business required haste." (1 Sam. 21:8) When the Lord's anointed see and appreciate that the kingdom is here they see that it is time to make haste in obeying God's commandments. They are diligent to make their calling and election sure. (2 Pet. 1:10) They engage in the Lord's service with a zeal peculiar to Jehovah's house. "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack."—Zeph. 3:16.

JEHONADAB

Jehu had progressed with his work of execution and had slain the kings and sons of Ahab and others, and when he finished with the forty-two adherents of Ahaziah he met up with Jehonadab. Jehu put the question to Jehonadab: 'Are you on my side or not?' By that time Jehonadab would have heard what Jehu was doing, or probably Jehu told him he was destroying Baalism in Israel; otherwise Jehonadab would not have understood the question Jehu put to him: "And when he was departed thence, he lighted on Jehonadab the son of Rechab, coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand: and he took him up to him into the chariot." (2 Ki. 10:15) Manifestly Jehovah permitted Jehonadab to appear in this picture for some good purpose and that purpose when known must be an encouragement and comfort to the remnant. It does not appear from the record that Jehonadab did anything toward the slaying work. What, then, did Jehonadab represent in this picture?

Jehonadab represented or foreshadowed that class of people now on the earth during the time that the Jehu work is in progress who are of good will, are out of harmony with Satan's organization, who take their stand on the side of righteousness, and are the ones whom the Lord will preserve during the time of Armageddon, take them through that trouble, and give them everlasting life on the earth. These constitute the "sheep" class that favor God's anointed people, because they know that the anointed of the Lord

are doing the Lord's work. In support of this conclusion the following is submitted.

Jehonadab was not a Jew, nor was he anointed to do work in the name of Jehovah, and therefore he could not picture the anointed class. He was a descendant of Abraham through his wife Keturah. (Gen. 25:1, 2; Ex. 2:16-21; Num. 10:29; Judg. 4:11; 1 Chron. 2:55) Jehonadab was the son of Rechab the Kenite. Abraham had six sons by Keturah after the death of Sarah. Keturah represented the New Covenant, the seed or offspring of which covenant is the restitution class that shall live forever. (See *Reconciliation*, pages 270, 325.) "And Abraham gave all that he had unto Isaac." (Gen. 25:5) Isaac pictured the "seed", that is to say, Jehovah God's anointed. "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28) The descendants of Keturah pictured the restitution class; hence Jehonadab pictured the same class.

The name "Jehonadab" means (according to *Strong*) "Jehovah-largess", that is to say, 'liberal, generous and bountiful'. According to another authority the name means "Jehovah is bounteous". His name, therefore, would suggest that Jehonadab pictures the class to whom Jehovah is very generous. The Rechabites were sticklers for observing what they considered to be right as they were taught. The Scriptures show that Jehonadab followed the course of honesty and meekness and did what he believed to be right, and that he taught his children righteousness and that they followed a like course. The descendants of Jehonadab received a commandment from man, but not from Jehovah, that they must drink no wine for ever,

that they should not build houses, but must dwell in tents. That meant that they must lead a simple life of self-denial. Their faithfulness in doing what they had been taught because they understood it to be right the Lord used by way of comparison with the unfaithfulness of Israel in failing to do what they were commanded by him. God had commanded the Israelites that they should not eat at the Devil's table, which meant that they should have nothing to do with Devil worship, and the Israelites disregarded this commandment and turned to Baalism or Devil worship. Today the so-called "organized Christianity" entirely disregards the commandments of the Lord and attempts to eat and drink at his table and at the same time to partake of the Devil's table. "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."—1 Cor. 10:21.

To show that the descendants of Jehonadab were more pleasing to the Lord Jehovah than were the Israelites, he commanded Jeremiah to set before these Rechabites pots of wine and request them to drink it. Jeremiah did, and the Rechabites refused to drink, giving as their reason that Jehonadab, the son of Rechab, had commanded that they should not drink wine for ever. (Jer. 35:1-10) By way of comparison the Lord then directed Jeremiah to say to the Jews: "The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me." (Jer. 35:14) Jehovah had

sent his prophets to teach the Jews and to warn them to do right and they had not obeyed him. But the children of Jehonadab had done what they had been taught to be right, and their teaching was from merely a man. (Jer. 35:15-17) They were therefore more faithful than the covenant people of God. Today there are on earth many people of good will, and who make no pretense of being members of "organized Christianity", but who strive to do right and who believe on God and his Word, and on Christ Jesus, and who study the truth and worship Jehovah.

Jehonadab was against the Devil worship of Baalism. When Jehu said to him, "Are you in heart sympathy with the work I am doing?" Jehonadab answered that he was in sympathy with Jehu. Jehonadab knew that Jehu was doing the Lord Jehovah's work and that it was a righteous work, and he was in full sympathy with it. Even so today the peoples of good will on earth, who believe in Jehovah God and his Word, believe that Jehovah's witnesses are doing a righteous work in the name of Jehovah, and they are in full heart sympathy with such work and they tell others so. Jehu then gave Jehonadab his hand and took him up into his chariot. That was an invitation to come along with and associate himself with the Jehu class doing the Lord's work. This corresponds to many good people of today who are hearing the truth, many of whom attend the conventions of God's people and who support Jehovah's witnesses with full heart sympathy and associate themselves with the anointed who are doing the work of the Lord, and who take some part in giving the testimony also.

Jehu then evidently told Jehonadab what he was going to do: "And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot." (2 Ki. 10:16) Jehu was not boasting of his zeal. He was known to be a man of earnest determination and active when fighting in the army of Ahab, just as Paul was a very zealous man in enforcing the law before he knew Christ. Jehu's words therefore merely mean that he was going to accomplish God's purpose, and he invited Jehonadab to come and see that he would do it in the name of the Lord and do it faithfully; therefore he says: 'Come and see what I am going to do.' "So they made him [Jehonadab] ride in his [Jehu's] chariot." This suggests that now the Jehu class are accompanied by a class of people of good will who go along with God's organization but which people are not begotten or anointed of the holy spirit.

Jehu, by giving his hand to Jehonadab, in symbol said: "I will use my power for you and give you aid." Jehu was engaged in the slaughtering of Devil worshipers, but was showing favor to all who took their stand on Jehovah's side. Today Jehovah's witnesses are commanded to declare that the day of the vengeance of Jehovah is at hand and to tell those who are meek and honest and who love righteousness to take their stand on the side of the Lord, and to such the Lord says: "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be

ye shall be hid in the day of the Lord's anger." (Zeph. 2:2,3) The Jehonadab class are meek, that is to say, they are teachable and they seek to do right and are anxious for the kingdom to be established, and it is this class that Jehovah's Word shows he will take through the Armageddon trouble. In this connection mark what God directed Jeremiah to say to the descendants of Jehonadab: "And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man [*margin*, There shall not a man be cut off from Jonadab the son of Rechab] to stand before me for ever." (Jer. 35:18,19) This supports the conclusion that these will be taken through Armageddon.

To 'the man with the writer's inkhorn by his side', which is the "faithful servant" class of Jehovah, the remnant, the commandment is given to 'go through the midst of the city and set a mark upon the foreheads of all those that sigh and cry for all the abominations that are done in the midst thereof'. (Was not Baal worship an abominable thing in the mind of Jehonadab? and did not he say he was in full sympathy with Jehu's work of destroying it?) When such witness work is done Jehovah then sends 'the six men with the slaughter weapons' to do the slaying work, and to them he says, "Slay utterly . . . ; but come not near any man upon whom is the mark"; thereby meaning that these that are marked are to be pre-

served. (Ezek. 9:4-6) It is the Jehonadab class that are marked, and these are to be spared.

When Jehu went into the temple of Baal for inspection before the slaughter work there began Jehonadab was with him and observed what he was doing, and this suggests that the class that are 'marked in their foreheads' today associate themselves with Jehovah's witnesses and know what they are doing and are in full sympathy with their work. By associating himself with Jehu and going into the house of Baal Jehonadab gave notice to others that he was on the Lord's side. Even so today the peoples of good will who take their stand on the side of Jehovah, by associating with Jehovah's witnesses in supporting them, let it be known by their course of action that they are against the organization of Satan. The class pictured by Jehonadab seems to correspond exactly with the "sheep" class mentioned by the Lord, which class gives aid, comfort and support to God's anointed witnesses because they are doing the Lord's service. Concerning such Jesus said: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in." (Matt. 25:35) Thus the bounteousness and goodness of Jehovah is shown to this class as the name Jehonadab signifies. The foregoing is a confirmation of the scriptures proving that millions now living will never die and shows that the Lord's anointed have been right in declaring this truth.

Jehovah's witnesses now have the zeal like to that of Jehu and they should encourage the Jehonadab class to come along with them and to take some part in proclaiming to others that the kingdom of God is

at hand. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely." (Rev. 22:17) Let the anointed encourage all who will to take part in telling the good news of the kingdom. They do not have to be anointed of the Lord in order to declare the Lord's message. It is a great comfort to Jehovah's witnesses to now know that they are permitted to carry the waters of life to a class of people that may be taken through Armageddon and given everlasting life on the earth by reason of the bounteous goodness of Jehovah.—Rom. 15:4.

BAAL WORSHIPERS

Many peoples in this day are induced to practice satanic worship under various forms. One of the most subtle of the Devil's corrupt schemes of worship is that of so-called "Christian Science". This is a misnomer, of course, because the very teachings of this class repudiate the blood of Christ Jesus. There are many other forms of Devil worship. The remnant have a duty to perform in telling the people about the satanic organization and how it has defrauded and oppressed the people, and also of telling them of God's kingdom and the relief and blessings it will bring, and, above all, the vindication of Jehovah's name. Jehu proceeded to inform the people to take a course of action that would divide the Baal worshippers from those who are on the side of the Lord. "And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, but Jehu shall serve him much."—2 Ki. 10:18.

This was not a fraud or a lying scheme on the part of Jehu. He was merely using sagacity in taking a wise course in harmony with what Jesus has told his followers. (Matt. 10:16) Esther and Mordecai followed a similar course, hiding her identity until the proper time for her to declare herself. The purpose of Jehu was to assemble the practitioners of Baalism and get them to clearly identify themselves; hence he sent them word to assemble. Today all religions in the land are walking on together. Catholics and Protestants, Jews, Christian Scientists, Theosophists, and others, are all made one by their father the Devil. Even the representatives of Big Business have tried to cause the exclusive use of the radio facilities to be turned over to this unholy combine of religionists. The people now must be informed. Jehu was making known then that Ahab had displeased God by serving Baal, and in a sagacious way he said: "Jehu shall serve him much." That was an ironical statement, however.

Jehu called for all the preachers, prophets and priests, regardless of age, nationality or previous condition of servitude, to assemble in one body at the house of Baal. "Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal: whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it. And Jehu sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that came not. And they came into

the house of Baal; and the house of Baal was full from one end to another." (2 Ki. 10:19-21) He got the whole bunch lined up on one side.

In a similar manner the Lord today is causing his "servant" class to publish far and wide the great fact and truth that this is the day of decision and that the Devil is assembling his hosts for the final conflict and that the people should get on one side or the other. If they want to serve the Devil, get on his side and do so, and show it openly. If they are for Jehovah God, follow him and obey his commandments; take their stand on his side. As Elijah said, so now Jehovah's witnesses say: 'If Jehovah be the Almighty God, follow him; if the Devil be god, follow him.' (1 Ki. 18:21) Let the line of demarkation be clearly drawn.

When the time came to destroy certain ones in Egypt Jehovah caused them to be marked and designated as the "firstborn". The firstborn of Israel were saved only by virtue of the fact that they obeyed the commandments of the Lord. Likewise Jehu carried out God's orders to mark all the Devil worshipers, priests, preachers, prophets and all. By their course that they took they marked themselves. "And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments." (2 Ki. 10:22) When these Baal worshipers got their garments on they thereby openly acknowledged themselves to be worshipers of the Devil. Likewise today the Lord permits all the Devil worshipers to identify themselves. This they do by taking their stand on the side of the Devil after full and fair warning, and thereby they mark them-

selves for destruction. Jehovah's witnesses are charged with the responsibility of giving this warning, even as God charged Ezekiel, and their failure to do so would bring God's adverse judgment upon them. (Ezek. 3:7-21) Those who do not heed the warning of Jehovah's witnesses are not marked with an intelligent understanding and appreciation of the kingdom, and hence they take their stand in the Devil's company. In full corroboration of this conclusion it is written: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."—Rev. 14:9, 10.

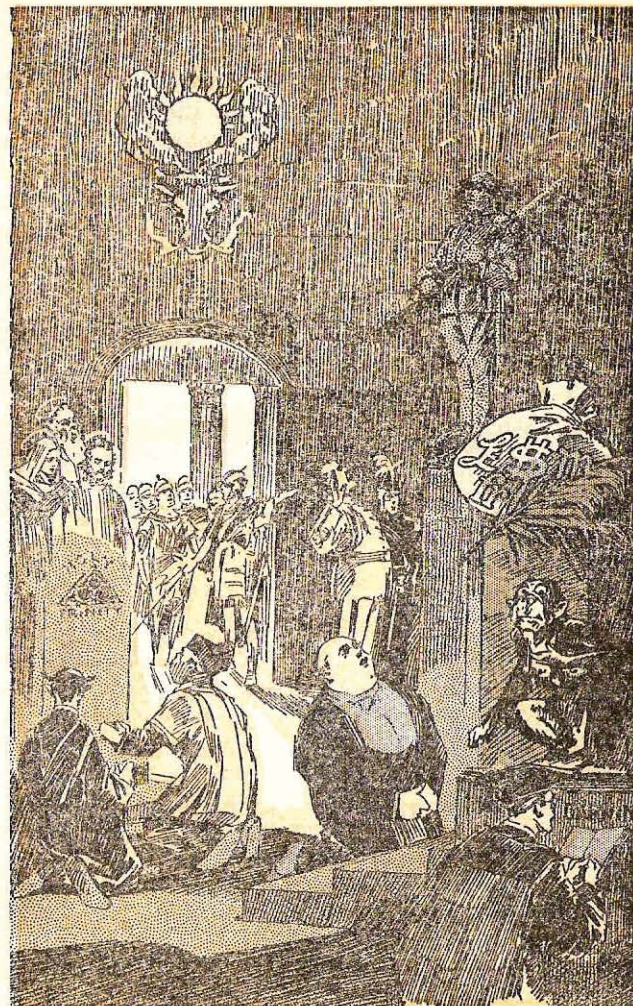
After these Devil worshipers got on their glad garments Jehu took Jehonadab and went into the house of Baal to see that the trap was entirely and properly set. "And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only."—2 Ki. 10:23.

Jehu was particular to see that no one remained in that house and took part in the Devil worship except those who were on Baal's side. Today Jehovah's witnesses go right into the midst of 'organized religionists' that worship Satan and give a warning to those who claim to worship the Lord, in order that no one may be forgotten or left there without a warning. This warning is given by carrying the message of

truth to the people and calling upon the people to take their stand upon the side of the Lord or upon the side of the Devil. This was particularly begun on the 26th of July, 1931. (See Resolution adopted at the Columbus convention on the above date.) The witness work is progressing and it is marking and separating the people. Jehovah gives directions to the 'six men with slaughter weapons' to begin the slaughter work after the witness work is done, and warns them to do no harm to those who have the mark in their foreheads but to slay all the others. While the marking work is going on the "faithful servant" class, Jehovah's witnesses, forming a part of the Jehu company, are also gathering coals of fire from off the altar and scattering them over the city, and within a short time the slaughter work shall begin.—Ezek. 9:6; 10:2.

BAALISM DESTROYED

It is interesting to note how well the picture of Jehu and the prophecy of Ezekiel dovetail and corroborate each other. As it is shown in the Ezekiel vision the Lord sends "six men" to do the slaughter work, so it appears that Jehu employed a company of four-score men to do the slaughter work upon this crowd and warned these men not to let a single one of the Baal worshipers escape. This shows that God's purpose is to completely clean up the satanic worship in the earth. "And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him." (2 Ki. 10:24)



SLAY THE DEVIL WORSHIPERS

Jehu made it clear that there was to be no falling down or failure in the performance of duty, like as Saul had failed when he was commanded to slay the Amalekites. The device that Jehu employed definitely identified every Baal worshiper by letting them choose their own means of identification, which they did by putting on the Baal vestments. Likewise this shows how Jehovah by and through Christ Jesus chooses the delusions of the satanic worshipers that they might go true to form of the Devil worship and honestly disclose themselves as being for the Devil.

Jehu waited until all the Baal worshipers in the temple had made an end of their burnt offerings, and were showing their devotion to the Devil, and then he sent his men in to clean them up. "And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal." (2 Ki. 10:25) This exactly corresponds to the slaughter work done by the "six men" in Ezekiel's prophecy. (Ezek. 9:5-8) Moses did a similar work. (Num. 25:5) Every Baal worshiper was destroyed and their bodies were cast out. Doubtless the dogs and the birds fed upon their carcasses also.

Jehu then caused all the images of wood, which are images of the lesser deities, and the images of stone, to be burned and destroyed and broken up, and the house destroyed: "And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the

house of Baal, and made it a draught house unto this day." (2 Ki. 10:26,27) According to *Rotherham*: "And they break down the pillars of Baal, and brake down the house of Baal, and appointed it for a sewer-house."

These scriptures strongly suggest that Christ Jesus and his army, the Greater-than-Jehu, will take the base of operations of the enemy and go into the very private quarters of the Devil's organization, and destroy everything in connection with his organization, including the conspirators of his invisible organization, as well as all of the tangible part of the Devil's worship and organization on earth. (Ezek. 28:17-19) This is further supported by the prophecy of Ezekiel 39:6: "And I will send a fire on Magog, and among them that dwell carelessly [securely, *R.V.*] in the isles; and they shall know that I am the Lord." This pictures the realms of Satan's invisible organization. The Lord will make a clean sweep of the entire wicked thing, and he will use the Greater-than-Jehu, to wit, Christ and his army, to accomplish that purpose.

The temple of Baal stood for the religious part of Satan's organization. The religions of the Devil, however, were organized and carried on as a means to an end. It was his covetousness for exploiting the human race that led Satan into his gross wickedness, as it is written: "By the multitude of thy merchandise they have filled the midst of thee with violence." (Ezek. 28:16) It was the covetous spirit of the Devil to make merchandise of the human race that led him to fraud, deception, pillage, murder, and other crimes. His Baal religion served his purpose to alienate mankind from God in order that he might build up his beastly or-

ganization on earth, hold the people in ignorance of and away from Jehovah God, and then by the Big Business or commercial schemes rob them of the precious things and, above all, of their devotion to Jehovah. The destruction of the Devil religion will tend to release the people from their blindness, and hence from the satanic power. By his wicked religions Satan got control of the Israelites and made merchandise of the house of God, even as Jesus declared in his day: "And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up."—John 2:16,17.

Ahab and Jezebel employed the Devil religion of Baal as a means by which they could alienate the Israelites from God and then rob them, even as is illustrated by their stealing the vineyard of Naboth and committing murder in order to get it. The Lord used Jehu to destroy the house of Ahab and Jezebel, and their attachés and adherents, and all the priests and prophets of Baal. Hence it is written: "Thus Jehu destroyed Baal out of Israel."—2 Ki. 10:28.

Here the picture of Jehu ends, and he drops entirely out of sight so far as doing anything in the name of Jehovah is concerned, and which foreshadows the greater things to be performed by Christ and his organization. The work of Jehu was a vindication of Jehovah's name, and that is the purpose of putting the record of his work in the Scriptures. Jehu completed his work which he was commissioned to do, and when he completed it Jehovah commended him: "And the Lord said unto Jehu, Because thou hast

done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel."—2 Ki. 10:30.

The work performed by Jehu, which foreshadows the part performed in antitype by the remnant, is that of declaring the judgments of Jehovah. When Jehu had finished his work he reported it, and this is exactly what was done by the man clothed with linen mentioned by Ezekiel: "And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."—Ezek. 9:11.

S U M M A R Y

Let those now who study God's Word with an honest and sincere desire to understand it, always keep in mind the question at issue and which is of paramount importance, to wit, the vindication of Jehovah's word and name. Everything else is subservient to that and is important only in that it tends to the vindication of Jehovah's name. Individuals are of no importance whatsoever except as instruments in the hand of the Lord.

Elijah the prophet was a witness for Jehovah, and his work foreshadows the testimony work given on earth during the time that Christ Jesus was preparing the way before Jehovah. His work at Mount Carmel, when he prayed to God to send down fire from heaven, was that the people might know God and turn their hearts to him. That was a vindication work. "Hear me, O Lord, hear me; that this people

may know that thou art the Lord God, and that thou hast turned their heart back again." (1 Ki. 18:37) Elijah did a destructive work also in the slaying of the prophets of Baal, and thereby pictured the slaying of satanic doctrines of "Christendom" by the promulgation of the truth prior to 1918. Baalism continued in Israel after the taking away of Elijah. Satanic religion continued in "Christendom" after the end of the Elijah work. The Elijah work was important, but Elijah himself was not important.

Elisha was anointed to continue the work that Elijah had begun. Elisha did a witness work, which was also a vindication work. His work was not one of restitution. The miracles that God permitted him to perform were manifestly for the purpose of establishing faith of the people in him as God's prophet and witness. Elisha himself was not important, but his work was important so far as it vindicated Jehovah's name. The Elisha work of the church is a witness work in vindication of Jehovah's name. Elisha did no actual bloody work, but he did anoint Jehu to do that very work in his time, and therefore Elisha had a part in it. Elisha survived Jehu, which seems to say that the Elisha work of giving testimony will continue after Armageddon. The Elisha class, being a part of The Christ, the Greater Jehu, have a part in the destructive work of pronouncing and executing judgment upon the enemy organization.—Ps. 149:7-9.

Hazael Jehovah directed to be anointed king over Syria. (1 Ki. 19:15) Hazael was not a Jew, but a Syrian. Manifestly he was used by the Lord to do some slaughter work and to inflict punishment upon Israel for their wrongdoing in like manner as the

Lord used Nebuchadnezzar. Hazael himself was not important. His work foreshadowed an important work to be done by instruments in the hands of the Lord.

Jehu was an Israelite selected by the Lord to do a certain work in his name. Jehu was not important, but his work was important so far as it vindicated God's name. The antitypical Jehu work is done during the Elisha period of the church, and therefore the class whom Elisha foreshadows has a part in the slaughter or vindication work, not actually, but by way of announcing the judgment and telling of its execution. Jehu was an executioner. (2 Chron. 22:8) Christ Jesus is Jehovah's great Executioner. (John 5:27) Jehu did his work with haste and without halting. The Lord Jesus does likewise. Jehu executed his commission by destroying the house of Ahab for the following reasons, to wit: The defamation of God's name by the establishment of Baal worship, by which Ahab and Jezebel carried on their covetous schemes, and which schemes led to the murder of Naboth. This pictures the Devil religions established by him for the defamation of Jehovah's name and by which he has turned the people away from God, and which led to the murder of Jesus. The destruction of the house of Ahab and Jezebel by Jehu pictures the destruction of Satan and his organization by Christ Jesus, and the turning over of the rulership of the world to Christ. (Rev. 12:9-11) Those who are faithful unto God, and bring forth the fruits of the kingdom to the end, will share with Christ Jesus in his kingdom. (Matt. 21:43) Jehu and his work of destruction therefore foreshadowed Christ and his army executing judgment upon Satan and his organization, and

in which honor all the saints participate. The net result is the vindication of Jehovah's name.

The fact that Jehovah God is now revealing to his people the meaning of the Jehu picture is proof that the fulfilment thereof is near at hand. These truths now bring comfort and consolation to God's remnant because they are further assurance of Jehovah's love and provision for those who love him and who appreciate the fact that the kingdom is begun, and that soon Jehovah's holy name will be for ever vindicated.

CHAPTER XI

PROPHETIC HOUSE

JEHOVAH is the Author of all prophecy concerning his purpose to establish a righteous government in the world. Much of this prophecy he has caused to be spoken and written down by faithful men who did their work faithfully under the direction of the Most High. He has also employed inanimate objects in making prophetic pictures of and concerning his purposes. Among these inanimate objects was the temple building erected at ancient Jerusalem. That house or temple prophetically told of the day coming when Jehovah God would build his royal house upon which he would put his own glorious name and that such would be a vindication of his holy name.

David, the beloved king of Israel, was used by Jehovah to make a prophetic picture concerning the reign of Jehovah's beloved Son Christ Jesus. Solomon was likewise used. As David sat in his own house there came into his mind the thought that he should build a house unto the Lord. No doubt God caused his holy angel to inject that thought into David's mind. David then spoke to God's prophet Nathan of his desire to build a house unto the Lord: "And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee." (2 Sam. 7:3) Of course, God directed Nathan to thus speak, otherwise he could not have said for a certainty to David: "The Lord is with thee." Then the Lord gave direction

to Nathan saying: "Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepecote, from following the sheep, to be ruler over my people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee, that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever."—2 Sam. 7:5, 8-13.

The primary purpose of building the house was to foreshadow God's purpose to vindicate his name. "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." (2 Sam. 7:14, 16) After hearing this message from the Lord God at the mouth of Nathan the Prophet David went and prayed before the Lord. His prayer

further emphasized the fact that the name of Jehovah and its vindication was the purpose of building the house: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee."—2 Sam. 7: 23, 26.

David was not permitted to build the house for the Lord God, but he was permitted to prepare and did prepare much material for that purpose. (1 Chron. 22: 2-5) David then spoke to his son Solomon: "My son, as for me, it was in my mind to build an house unto the name of the Lord my God: but the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days."—1 Chron. 22: 7-9.

That the chief reason for the building of the house was to foreshadow the vindication of Jehovah's name is shown by these words given to David by the Lord: "He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever."

(1 Chron. 22: 10) The material which David had prepared for the temple was placed at the disposal of Solomon to build and furnish the temple. (1 Ki. 7: 51) David and the people willingly offered their substance for the building of the house of the Lord. Jehovah God's name was involved, and now he was making a prophetic picture of his purpose to vindicate his name that all might know that he is the King of Eternity, from whom all good things proceed. In harmony with this, David, in the presence of the assembly of the people, prayed unto Jehovah God: "Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name." (1 Chron. 29: 10-13) Then Solomon was made the king, and Zadok the high priest.—1 Chron. 29: 22-25.

SOLOMON ERECTS BUILDING

Solomon the king had been on the throne of Israel for more than three years before he began the construction of the temple, or the prophetic house of the Lord, at Jerusalem. "And it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth

year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." (1 Ki. 6:1) Manifestly this scripture should read, "... in the five hundred and eightieth year" after the coming of the Israelites out of Egypt, the mistake appearing in the translation. (See *Studies in the Scriptures*, Vol. 2, page 53.) When the Israelites left Egypt Jehovah fixed the month Abib, afterwards called Nisan, for the beginning of the year, which is in the spring of the year, and corresponds usually with the month of April according to our present method of calculating time. (Ex. 12:2; Neh. 2:1) Zif was the next month following, and hence the second month of the year, which fixes the time above mentioned as in the spring of the fourth year of Solomon's reign, or approximately three and one-half years after his reign began. This may well correspond with the beginning of the erection of Zion, the royal and official house of the Lord God. Christ Jesus was placed upon his throne in the year 1914. (Ps. 2:6) In the spring of the fourth year thereafter would bring us to the spring of 1918. Solomon finished the erection of the temple at Jerusalem seven years after he began its erection. "And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it." (1 Ki. 6:38) It is here merely suggested that this may mean that seven years after 1918, to wit, in the year 1925, marked the time when a sufficient number had been brought into the invisible temple of the Lord to make up the one hundred and forty-four thousand. This

would not militate against the conclusion, however, that some may thereafter prove unfaithful and be taken out and others substituted in the temple in their place. Where the Scriptures are not definite upon a point we cannot know for a certainty what these corresponding dates do represent, if they represent anything. At least God's remnant should keep in mind that their own security and permanent abiding in the temple of God depends upon their faithfulness in the performance of assigned duties and full devotion to Jehovah God. As long as one of the priesthood has an organism of flesh he is subjected to temptations. But if he remains faithful and true in his devotion to God he shall abide in the secret place of the Most High for ever.—Ps. 91:1.

Solomon organized his forces for the construction of the temple. He raised a company of thirty thousand men, and of these he sent ten thousand a month to the forests of Lebanon, where they worked a month and then returned home for two months. Besides these, the Zidonians were hired to hew timbers. "And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house."—1 Ki. 5:13-18.

The temple was erected on Mount Moriah in the site of Jerusalem. "Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite." (2 Chron. 3:1) The stones for the building were made ready before they were brought to the place of the building. "And the

house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building." (1 Ki. 6:7) The whole interior of the building was overlaid with gold, and on the walls were carvings of cherubim. "And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar. So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without."—1 Ki. 6: 20-22, 28-30.

This temple built by Solomon was destroyed by fire at the hands of the king of Babylon in the year 606 B.C. "And in the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about."—2 Ki. 25: 8-10.

Solomon gave attention to strange women and they turned him away from his faithfulness to Jehovah. "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father." (1 Ki. 11: 4-6) Because of his unfaithfulness to God the kingdom was taken away from him. "Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant." (1 Ki. 11: 11) Since the temple was erected by Solomon to the name of Jehovah, and then Solomon became unfaithful, doubtless the Devil concluded that he had again defeated Jehovah's purposes. Not so, however. Jehovah God does not depend upon the faithfulness or unfaithfulness of men to accomplish his purposes. He blesses those that are faithful to him and continues them in his service. He has often used men who have later become unfaithful and then have lost everything that they had gained.

God could have prevented Satan from tempting Solomon to unfaithfulness, but that is not God's way of doing things. He gives a man the opportunity to prove his own faithfulness. He has used men to make prophetic pictures foreshadowing his purposes, which purposes Jehovah will accomplish in his own good time and good way. If one man proves unfaithful he

uses another. This proves that men are not so important, but that Jehovah's purposes are of the greatest importance, and that his blessing will be upon those who remain faithful to him. Jehovah may use any creature or any object that he may desire for his purposes. He used Nebuchadnezzar, who was not at all devoted to Jehovah God, and made him his servant to do certain things and to foreshadow his purposes to be carried out later. The destruction of Jerusalem and the temple by Nebuchadnezzar, who was used as an instrument in the hand of the Lord, shows that the Lord God will use his own chosen instrument to destroy those who are unfaithful to their covenant with him. The Israelites were unfaithful, and God sent Nebuchadnezzar to carry them away into captivity. He destroyed their city and their temple and took them into captivity, where they remained for seventy years. Later the kingdom of Babylon fell at the assault of the Medes and Persians, and this was done during the captivity of the Israelites; and the Medes and the Persians ruled over that country.—Dan. 5:30, 31.

Jehovah's faithful prophets Ezekiel, Daniel, Haggai and Zechariah were among the Israelites held in captivity in Babylon. The Scriptures show that Jehovah used all of these faithful men to prophetically declare his purposes, and used them while they were in captivity. Daniel was a man of great influence in the land of the Chaldeans when it was taken by the Medes and the Persians. He was then given an important position in the government. (Dan. 6:1-3) Because of covetousness a conspiracy was formed against him and Daniel was cast into the den of lions, and he was

miraculously delivered therefrom by the hand of the Lord God. This great miracle forcibly impressed the rulers. "Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."—Dan. 6:25-28.

CYRUS' DECREE

Doubtless Daniel was able to convince Darius the Mede and Cyrus the Persian that Jehovah God had foretold the destruction of Babylon by them, which they had accomplished. Daniel no doubt had called their attention to the prophecy of Isaiah 45:1: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut." Daniel was familiar with Jeremiah's prophecy to the effect that the desolation of Jerusalem would continue for seventy years, at the end of which time Babylon would suffer punishment. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." (Jer. 29:10) Daniel states that he had an understanding

of this prophecy in the first year of the reign of Darius: "In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." (Dan. 9: 1, 2) He had doubtless told the king of Jeremiah's prophecy.

Cyrus the Persian, who appears to be the superior of these rulers, would be able to understand from this testimony given him by Daniel that Jehovah is the great God and that because of the unfaithfulness of the Jews Jehovah had scattered them and desolated their land, and that this desolation must continue for a period of seventy years, at the end of which period of time the house of the Lord must be rebuilt at Jerusalem. Cyrus would therefore see himself as an instrument to be used by Jehovah God, and this would be an inducement for him to act at the end of the seventy years of desolation, and without doubt Daniel's argument to him helped him to see his privilege of acting. Therefore in the year 536 B.C. Cyrus the king issued a decree directing that the Jews should return to Jerusalem and rebuild the temple, the prophetic house of the Lord, which had been destroyed: "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of

heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."—Ezra. 1:1-4.

TEMPLE REBUILT

Acting by the authority of this decree and proclamation made by Cyrus, the Jews returned to Jerusalem and began the rebuilding of the temple. The leaders in such work were Zerubbabel the governor and Joshua the high priest. When the "religious hybrids", which were then called Samaritans, offered their services for the temple construction they were positively refused. These Samaritans became angry and the open enemies of the Jews thereafter and so interfered with the work on the temple that the work was stopped for a period of sixteen years. In the meantime, and within the year 521 B.C., Darius the Persian had succeeded Cyrus as ruler of Persia. It was in the second year of his reign that God sent his prophet Haggai and his prophet Zechariah to stir up the Jews to get to work and rebuild the temple. Haggai began his prophecy in the sixth month of the second year of Darius the king, and Zechariah began his prophecy just two months later. (Hag. 1: 1; Zech. 1:1) Because the Jews feared the enemy the work

on the temple had been delayed for sixteen years. The prophecies of Haggai and Zechariah show that the Jews were not trusting wholly in the Lord God, else they would not have delayed. The Jews had been waiting for a confirmation of the decree issued by Cyrus, but now Jehovah would have them to understand that the temple was being rebuilt under his direction and that they must proceed with the work.

The purpose of rebuilding this temple at Jerusalem was not merely to set up a place of worship for the Jews, nor was it that Jehovah himself might have a place on earth where he was represented. The work was prophetically foretelling a greater thing to be done in "that day" when the Lord God would deliver his people from the bondage of the enemy, Satan's organization, and would have his royal house set up through which his kingdom would be administered.

The temple built by Zerubbabel was more than once assaulted by the enemy. The ruler of Palestine called Herod the Great, who ruled that land from about 37 B.C. to about A.D. 1, at the very beginning of his reign, together with the assistance of the Roman troops, stormed the temple of Zerubbabel, and the result was the destruction of some of the walls and much damage to the temple proper. Later this same Herod, wishing to ingratiate himself with the religious and political parties of Palestine proposed to build and did afterwards build another temple on the site where the original temple stood. The Zerubbabel temple was removed, and a new building constructed. Herod had the material prepared and began the construction of the house in the nineteenth year of his reign, and the building was completed several years later. During

the final struggle between the Jews and the Romans, in A.D. 70, this temple built by Herod was destroyed. Subsequent attempts were made to rebuild a temple on the site of the former temples, but all these efforts were without success. There seems to be no Scriptural reason for concluding that a temple to Jehovah will ever be built upon this same site or spot. The prophetic pictures made by the erection of the temples had come to an end, and there appears to be no reason why another temple should be built there by the people of God.

It was the temple built by Herod that Jesus visited a few days before his crucifixion and out of which he drove the thieves with a whip made of cords. Concerning such it is written: "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."—Matt. 21:12, 13.

COMING TO THE TEMPLE

There cannot be the slightest doubt of the fact that the temple built by Solomon prophetically foretold the building of the real temple or royal house of Jehovah God. The temple built by Zerubbabel, and that built by Herod, took the place of Solomon's temple and served the same purpose. It was the latter temple wherein Jesus taught the people. "And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do: for all

the people were very attentive to hear him." (Luke 19:47, 48) That this temple was prophetic of the real temple of God is shown by the words of Jesus himself at the time he drove the clergy of the Jews from that temple and said to them: "Take these things from hence; make not my Father's house an house of merchandise. . . . Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said."—John 2:15-22.

Jesus himself is the Chief Corner Stone or Head Stone of the royal temple of Jehovah God. Jesus told the Jewish clergy as much: "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Matt. 21:42-44) This is fully corroborated by the words of the apostle addressed to the faithful followers of Christ Jesus who are made members of his body. (Eph. 2:18-22) These scriptures and the facts warrant the comparison of certain things in connec-

tion with the prophetic temple with what Jesus, the Head of the real temple, does.

Solomon prepared the stones and other material for the temple builded by him, and brought them together and erected the building without a great noise. "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building." (1 Ki. 6:7) The real or royal temple of God is made of "living stones", that is to say, living creatures represented by stones, of which Christ Jesus is the Chief Stone. "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." —1 Pet. 2:3-6.

The temple made of these living stones constitutes the royal house or royal priesthood and holy nation of Jehovah God. (1 Pet. 2:9, 10) These living stones were in course of selection and preparation from the day that Jesus selected his disciples until the time of his coming to gather together unto himself those who constitute the temple class. These living stones, which constitute the real temple, are brought together and erected into a building of God without noise or ostentation.

TIME OF COMING

The holy temple is the building of Jehovah God. The coming of Christ Jesus to that temple is first marked by his appearing and gathering unto himself those who have been the faithful followers of Christ Jesus. Those who had died prior to his coming, and had been faithful unto death, would be the first ones resurrected and gathered to himself. Then would follow the faithful ones remaining on the earth. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him."—2 Thess. 2:1.

Solomon began work on the temple in the fourth year of his reign and in the spring of the year. Christ Jesus, the Greater-than-Solomon, in the fourth year after he was anointed to be King and Head of Jehovah's temple class, and in the spring of the year, offered himself as King and as the Chief Corner Stone in the temple of God and was rejected by the Jews and shortly thereafter was crucified. It was three and one-half years, therefore in the fourth year, after his anointing, that he thus in a small way fulfilled the prophecy made by Solomon in connection with the beginning of the prophetic temple. The greater fulfillment of that prophecy must be after the second coming of the Lord Jesus Christ.

The disciples came out of the temple of Jerusalem with Jesus. They were talking to him about the temple. "And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 24:2) Evidently in this same

conversation Jesus had told them something about raising up the temple of his body at his second coming. It was then that they propounded the question to him: "Tell us, when shall these things be? and what shall be the sign [proof] of thy coming, and of the end of the world?" (Matt. 24:3) The answer of Jesus then given is important in fixing the date. Jesus told his disciples what would be the sign of the end of the world, which would mean the end of Satan's rule without interference and would mean the beginning of the rule of Christ Jesus, earth's rightful King. He said to them that the first sorrows that would come upon Satan's organization would be the World War, followed by famine, pestilence and earthquakes; that then there would follow distress of nations, with perplexity. The end of the world would necessarily mark the time when Jesus would be placed upon his throne. That which Jesus told his disciples concerning the end of the world began to have its fulfillment, as we well know from the facts, in the autumn season of 1914, with the beginning of the World War.

No doubt the disciples were familiar with the text of the prophecy of Ezekiel, even though they did not understand its meaning, and they knew of the text of Ezekiel 21:25-27 concerning the overthrow of Zedekiah. Naturally they would be looking forward to the time when this prophecy would be fulfilled and when 'He whose right it is would come'. They would know that in some future time this prophecy must be fulfilled. The decree of Jehovah pronounced against Zedekiah, the last king of Israel, as stated by Ezekiel, was enforced in the year 606 B.C. when the temple built by Solomon was destroyed. Other scriptures

show that from 606 B.C. until 'the coming of him whose right it is' would be a period of seven symbolic "times" of three hundred and sixty years each, or a total period of twenty-five hundred and twenty years; and therefore such period of time would necessarily end in 1914. (Lev. 26:18) Such is further corroborative proof that in the autumn season of 1914 is the correct date for Jesus Christ to take his power and to begin to exercise it over things pertaining to the earth.

The primary purpose of the second coming of the Lord Jesus Christ is the vindication of Jehovah's name. When Jesus by the power of Jehovah was raised from the dead and exalted into the heaven no doubt he was then anxious to immediately begin the work of vindicating his Father's name. He was then told by his Father he must wait until God's due time in which to begin his work of vindication: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1) "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Heb. 10:12, 13) The end of that period of time of waiting must of necessity be the same as the end of the time of waiting mentioned by the Prophet Ezekiel in chapter 21:25-27. Both of these prophecies would mark the time when Jehovah would send forth his King whose right it is to rule. "Yet have I set my king upon my holy hill of Zion. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2:6, 8.

The taking of power by the Lord Jesus is the taking of power by Jehovah God over things pertaining to the earth. The Lord gave further evidence that would corroborate the proof as to the time when Jehovah, by his King, would exercise power over things pertaining to the earth. The faithful servants of Jehovah speak: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come." (Rev. 11:17, 18) It was in the autumn of 1914 that the nations became angry, which was further proof of the fact that Christ Jesus was then placed upon his throne. The Revelation then follows the above with the statement that 'the temple in heaven was opened, and there was seen in his temple the ark of his testament'. (Rev. 11:19) The ark of the testament or covenant symbolically represents the presence of Jehovah and is therefore proof that Christ Jesus had come to the temple as the chief representative of Jehovah and hence Jehovah himself was representatively present.

As Solomon began the erection of his temple in the fourth year of his reign, and as Jesus had come and had offered himself three and one-half years after his anointing as King, we should expect that the coming of the Lord Jesus to the temple of Jehovah would be in the fourth year, to wit, three and one-half years after the beginning of his reign in 1914, and that therefore the time for his coming to the temple of Jehovah would be in the spring of A.D. 1918. This date is further and strongly corroborated by the events that

came to pass in 1918, and which facts exactly fit the prophecy.

It was the express will of God that Christ Jesus should do a preparatory work before coming to his temple. This is described by the prophet of God as 'preparing the way before the Lord'. Jehovah had used Elijah the prophet to do a work which foreshadowed a similar work to be done by God's people during the period of time designated as the time of 'preparing the way before the Lord'. The work of Elijah was a vindication work and foreshadowed the restoring of truth to the people of God which had long been hidden by the practice of the satanic religion. Christ Jesus directed this work which we call 'the Elijah work' done by his faithful followers, of which work Jesus spoke in Matthew 17:11. The facts show that for forty years prior to 1918 there was a work carried on by the people of God within the realms of "Christendom" which work restored to God's people those fundamental truths which had long been hidden from them. During that period of time the members and true followers of Christ Jesus forsook Satan's organization and devoted themselves entirely to the Lord God. This was the work of Christ Jesus in preparing the way before the Lord, which work must be done before his coming to the temple of God and which is mentioned in the following prophecy: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come; saith the Lord of hosts."—Mal. 3:1.

PURPOSE OF COMING

The above text, Malachi 3:1, proves conclusively THE FACT of the coming of the Lord Jesus as Jehovah's Messenger to his temple. The purpose of his coming to the temple of Jehovah is to execute judgment as the great Judge. This must take place before Armageddon; and since all the members of the church must be judged by him, it must take place before the last members are taken from the earth. Furthermore he must examine the facts as to the things that are to be judged. It conclusively follows, then, that the coming of the Lord to his temple must be while some of the faithful of the Lord are yet in the flesh. During the time that Jehovah's Messenger, Christ Jesus, was preparing the way before Jehovah the interests of the kingdom were committed to those who had made a covenant to do the will of God and who had been invited to a place in the kingdom. As to their faithfulness in giving attention to these kingdom interests the Lord must consider the facts before choosing and approving them. It is written: "Judgment must begin at the house of God." (1 Pet. 4:17) That judgment would determine the faithfulness of God's people up to that period of time. The judgment is a time of fiery tests, that is to say, tests that try one as though by fire. Concerning the purpose of the Lord's coming to his temple the prophet of Jehovah wrote: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that

they may offer unto the Lord an offering in righteousness."—Mal. 3: 2, 3.

From the sons of Levi the priests were selected, and from the antitypical Levites the members of the royal priesthood are taken and made members of the royal house of God. The Levites picture all who are begotten of God's spirit, some of whom become priests, and others of whom go to make up the "great multitude" class. It is quite clear from the words of the prophet that the coming of the Lord Jesus to the temple would be marked by severe trials which would result in separating the disapproved from those who are approved, in order that the approved ones might render a faithful service unto the Lord in righteousness.

The events that came to pass in the spring of 1918, which events we call the physical facts, exactly corroborate the other testimony that 1918, in the spring of the year, marks the time of the coming of the Lord Jesus to the temple of Jehovah. It was at that time that there came upon the consecrated people of God a fiery trial. These had been for some time doing the work of proclaiming the truth. It was in that year that the work we designate the Elijah work of the church was killed, and which was pictured by Elijah and John the Baptist. (Rev. 11: 7; see *Light*, Book One, page 203) Many of the Lord's witnesses throughout the land were at that time imprisoned, and many others restrained of their liberty of action as to giving testimony in the name of the Lord. It was in that time that many false brethren arose who had professed to be followers of Christ Jesus but whose love then grew cold and they turned against others who

were serving God and his kingdom. It was in that time that God's people were hated of all nations because of their faithfulness to the Lord, even as Jesus had foretold would come to pass after the beginning of the end of the world. "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And because iniquity shall abound, the love of many shall wax cold."—Matt. 24: 9, 10, 12.

These prophetic utterances, together with the events that have come to pass from and after 1918 and which fit the prophecy and hence show a fulfilment, prove that the Lord must come to the temple of Jehovah for judgment, and that he did come to the temple in the spring of 1918. There are other corroborative proofs, however, and some are here submitted. After answering the specific question propounded to him by his disciples concerning the end of the world Jesus at the same time warned them to watch concerning his coming to his own people for judgment, which shows that he meant at the time of his coming to the temple: "Watch therefore; for ye know not what hour your Lord doth come. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."—Matt. 24: 42, 45-47.

At the same time of determining who should be assigned to the "faithful and wise servant" class Je-

sus told of an "evil servant" class that would be made manifest: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken." (Matt. 24:48, 49) The facts in fulfilment of these prophetic words are that in 1918 a fiery trial came upon God's consecrated people, and through which a number stood firm and true and steadfast, and these received the approval of the Lord and were made the "faithful and wise servant" class, and to which class the Lord then committed the kingdom interests, to wit, the work of giving the testimony concerning the kingdom. At the very same time, to wit, from and after 1918, there was a class among the consecrated, and who were in line for the kingdom, who said by their course of action and therefore 'said in their heart, The Lord delayeth his coming', and they then began to oppose the work of the faithful class and to persecute and to ill-treat them, even as Jesus had foretold.

That the coming of the Lord to his temple is for the purpose of judging, and that the angels accompanying him would carry out his orders, is shown by the following text: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31) At this time of judgment at the temple the Lord Jesus declared that he would direct his angels to carry out this separating work. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matt. 13:41) "Offend," as used in this text, means those who set snares for the gullible

for the purpose of catching them and drawing them away after themselves. "Iniquity" means lawlessness; therefore those who would do a work in an unlawful way, and contrary to what the Lord has directed. As shown by the above text, such are gathered out, and therefore they must have been once in line for the kingdom by reason of having responded to the call to the kingdom.

The apostle warned against the same thing, declaring that this false class would arise chiefly amongst the elders of the congregations. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:30) This is the class that cause divisions amongst the Lord's people and commit such offense for a selfish reason. "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16:17, 18) The facts show that from and after 1918 these very things did come to pass. A number of those who had been prominent in the service of the Lord drew away in 1918 and since have done everything within their power to draw others away with them, and these oppose the work of advertising the King and the kingdom. These events the Lord declared would come to pass following the time of his appearing at his temple; and the facts show that they began to come to pass in the spring of 1918, proving that to be the date of his appearing at the temple for judgment.

In further corroboration that he came to his temple in 1918, Jesus spoke certain parables known as the parables of the pounds and talents. In these parables he tells of himself as going away to heaven to receive the kingdom and to return and to take account with his servants. (Luke 19:12-15; Matt. 25:14-28) Jesus said that his prophetic words then uttered would have fulfilment at the time of his coming to take account with his servants, which means the time of judgment, and which judgment takes place only upon his coming to the temple. To those who had been taken into the covenant to do the will of God, and who had responded to the call for the kingdom, the Lord had committed his kingdom interests on earth, meaning the privileges and opportunities of being his witnesses. Some were faithful and some were unfaithful. Upon examination at the temple he finds a faithful class, and to these he increases their privileges of service; and from the unfaithful he takes away their privileges and gives them to the faithful. To those whom he found faithful he said: "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." (Matt. 25:21) The joy of the Lord is the vindication of Jehovah's name. Christ Jesus is the Vindicator. He was compelled to wait until 1914 to begin this work of vindication.

When placed upon the throne, in 1914, Jehovah directed him to proceed immediately to rule amongst the enemy. (Ps. 2:6; 110:2) His first work was to cast Satan out of heaven and down to the earth, and then to prepare for the final battle, which is Armageddon, and in which Satan's organization will be destroyed.

(Rev. 12:5-12) Those found faithful and whom he approved he invited into his temple and to enter into the joy of the Lord and have a part in proclaiming God's judgment against Satan's organization. These faithful approved ones are the 'willing ones in the day of his power'. (Ps. 110:3) The facts in fulfilment of these prophetic utterances show that after 1918 the faithful followers of Christ Jesus entered into the joy of the Lord and that they now delight themselves in telling the people concerning Satan's organization and of God's organization and of God's purpose to soon destroy the wicked organization in vindication of his name. These rejoice to tell of Jehovah and his works and make known his kingdom. These anointed ones are commanded 'to proclaim the day of the vengeance of our God and to comfort those that mourn'. (Isa. 61:2) This is exactly what the "faithful servant" class has been doing since the coming of the Lord to his temple, and these are the only ones who have been doing his work.

Only the approved ones are received into the temple and anointed. These are made priests unto God and unto Christ. (Rev. 1:6) Their selection as members of the temple class, and their approval, is evidenced by the robe of righteousness, which Jehovah furnishes, and concerning which his prophet wrote: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isa. 61:10) Since the coming of the Lord to his temple, in 1918, the faithful ones have

received the approval of the Lord, evidenced by the robe of righteousness, and have been clothed with the garments of salvation, which identifies them as members of Jehovah's organization. They have entered into the joy of the Lord and delight to have some part in the vindication of Jehovah's holy name.

Furthermore it is written that when 'the temple in heaven was opened' there were "lightnings, and voices, and thunderings". (Rev. 11: 19) "Lightnings" symbolizes the flashes of light from the throne of God. (Rev. 4: 5; see *Light*, Book One, page 56) "Voices" proceeding from the temple are official messages of truth from the Lord coming from the seat of authority. This prophetic picture in Revelation 11: 19 shows that Christ Jesus, the Messenger of Jehovah at his temple, is there for the purpose of judgment. "But the Lord is in his holy temple; let all the earth keep silence before him." (Hab. 2: 20) The light from Jehovah's temple illuminates the temple class, and these see and appreciate the truth that they never before knew. True to the prophecies, since 1918 God's people on earth have been enlightened concerning the fulfilment of prophecy as never before. It is a time of joy and they are in the joy of the Lord and rejoice.

Zion is the capital or chief part of Jehovah's great organization and of which Christ Jesus is the head. His coming to the temple marks the beginning of the building up of Zion concerning which it is written: "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102: 16) The 'building up of Zion' means the formation of Jehovah's official organization; and the 'birth of the children of Zion' means the bringing forth of the approved ones who are in

the covenant for the kingdom. Awakening of the faithful saints to life and the bringing of the faithful remnant into the organization of the Lord is the building up of Zion, which takes place when the Lord comes to his temple. Then applies the prophecy: "Out of Zion, the perfection of beauty, God hath shined." (Ps. 50: 2) Of necessity this must take place after Zion is built up. The 'shining of Jehovah God out of Zion' means that his Word and name are magnified by being declared by those who are of Zion in order that others might know his name. Prior to 1918 the followers of Christ Jesus magnified the name of Jesus even more than that of Jehovah. Since the coming of the Lord to his temple the "faithful servant" class see clearly that the most vital and important part of the outworking of Jehovah's purposes is the vindication of Jehovah's name. Since then they have been showing forth Jehovah's praises and magnifying his name because they are taken out for that very purpose. (1 Pet. 2: 9, 10; Acts 15: 14) This is the day which Jehovah has made for the vindication of his name. (Ps. 118: 24) Those now taken into the temple sing: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isa. 12: 2-6)

Today Jehovah is shining out of his organization and "in his temple doth every one speak of his glory". —Ps. 29:9.

The foregoing evidence proves that the Lord came to his temple in 1918 for judgment, which judgment began at the house of God, and shortly thereafter judgment came upon the professed systems of so-called "Christians" designated as "organized Christianity". The Prophet Isaiah had a vision of the Lord in his temple, and the circumstances mentioned by him fix the time. (Isa. 6:1) Uzziah, mentioned by the prophet in this verse, clearly foreshadowed "organized Christianity". (See *The Watchtower*, 1926, page 231.) King Uzziah presumptuously acted as a priest in the temple of God, and for this was stricken with leprosy, an incurable disease. During the World War "organized Christianity" was furnished with ample proof of the presence of the Lord and the beginning of his kingdom. Some of her clergy issued a manifesto calling attention to these facts and spread that manifesto throughout the earth. In the year 1919 "organized Christianity", like Uzziah, presumptuously put herself in the position of priest and erected the League of Nations in the place of the kingdom. It was then that Christ Jesus, as Chief Corner Stone of God's holy temple, was presented and laid, and was rejected by "organized Christianity".

HAGGAI PROPHECIES

The building of the temple by Zerubbabel and Joshua at Jerusalem was prophetic of the royal house of God. Prophecy uttered in connection with the building of the Zerubbabel temple, when understood,

makes clear what constitutes the royal house and the use to which it is put. Haggai prophesied in relation to the building of the temple, showing that the fulfilment thereof must be at a time that the faithful followers of Christ Jesus are taken into "the joy of the Lord". It is the time when the faithful are admonished to "bind the sacrifice with cords, even unto the horns of the altar". (Ps. 118:27) It is the time when these must present themselves as living sacrifices unto the praise and service of Jehovah. (Rom. 12:1) From 1918 to 1919 was a time of great trial upon God's people, and it was not until after that date that the work of making known the King and the kingdom was done with a real zeal. Since God's anointed people have seen what is the real issue and that it is the name of Jehovah which must now be vindicated these have pushed forward zealously with the work assigned to them. This very work the Lord foretold by his prophets.

Zerubbabel's right to Judah's throne is shown through his father Shealtiel, who was reckoned as the grandson of Jehoiachin through the latter's daughter. Zerubbabel, however, was a descendant of the male line proceeding from Nathan. Luke shows that Jesus was the descendant of Zerubbabel through the daughter of Heli, that is, the virgin Mary. Zerubbabel building the prophetic temple foreshadowed Jesus Christ building the royal house under the direction of Jehovah God. All the anointed members of the body of Christ are counted in as a part of Christ, and therefore the prophecy concerning the temple of Zerubbabel takes in or includes the faithful remnant now on earth

and shows that these have a part in the vindication of Jehovah's name.

Jehovah designated Zerubbabel as 'my servant, whom I have chosen'. This shows that Zerubbabel foreshadows Christ Jesus, of whom Jehovah says: 'My elect servant, in whom my soul delighteth.' (Hag. 2: 23; Isa. 42: 1) The remnant is made a part of that 'elect servant'. Zerubbabel's name and his identification show him to be an uncompromising foe of Satan's organization. Some authorities have interpreted Zerubbabel's name to mean "stranger or banished at Babylon"; "flowing away from or scatterer of Babylon"; "the grief of Babylon." All these names properly apply to Jehovah's 'elect servant' class of which Christ Jesus is the Head. "Babylon" is the name applied to Satan's organization which shall be destroyed by Christ Jesus the Greater-than-Zerubbabel. "Before Zerubbabel thou [Satan's organization] shalt become a plain." (Zech. 4: 7; Jer. 51: 25) Zerubbabel was the leader of Judah, meaning the leader of "praise to Jehovah" to the vindication of his name. Christ Jesus is the Leader of the class that gives praise to Jehovah, and this class includes the present-day remnant, and which class has to do with the vindication of Jehovah's name.

Joshua, the high priest, was included in the message delivered by the prophet to Zerubbabel. Joshua's name means the same as "Jesus". Since the remnant now on earth is part of Christ Jesus, the message of the prophecy is also addressed to that class. Joshua's father's name, "Josedeck," means "Jehovah is just or righteous". Jehovah's beloved Son Christ Jesus is the great Judge to whom is committed all judg-

ment, and this name would signify that his judgment is just and righteous and that the prophecy would have its fulfilment at the time of judgment when the Lord appears at his temple for judgment.

Prior to 1918 there was in the land a class of people claiming to be, and associated with, God's children who did nothing to the glory of God, but received the truth for what selfish good they got out of it. This is the class that Christ Jesus referred to when he said: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21: 34-36) These did not take heed to this admonition, and later they said in their hearts, "My Lord delayeth his coming"; and they fell into the snare of the enemy.

Jehovah put it into the mind of Cyrus to send the Jews back to Jerusalem to rebuild the temple; hence the reconstruction of the temple became the most important work of their lives. Likewise in 1918, at the conclusion of the work of 'preparing the way before Jehovah', the temple activities were next in order and became the most important work ever committed to the remnant. The great Messenger Christ Jesus 'suddenly [straightway] came to the temple' in 1918. Jerusalem is also called Zion. Concerning God's people, who had responded to the call of Jehovah to the kingdom, the following scripture written for them applies to them, to wit: "Ye are come unto mount Sion . . .

the heavenly Jerusalem." (Heb. 12:22) God had sent Jesus to build up Zion, and his followers had come to that point, and before them was set the most important work they had ever had.

The Jews were afraid of their enemies, who were the representatives of Satan; hence they said: "The time is not come, the time that the Lord's house should be built." (Hag. 1:2) The Jews were then enjoying God's favor in a selfish way without appreciating the honor of his name. For this reason they 'knew not the time of their visitation', and they stopped the work. Corresponding to this, many who had made a covenant to do God's will, and had responded to the call for the kingdom, became fearful of the enemy Satan's organization, and in 1918 they were so frightened that they refrained then and ever thereafter from doing any work to the honor of Jehovah's name. When the Lord clearly revealed the organization of Satan and showed the duty of God's remnant people toward the same the selfish ones, desiring self-preservation and ease, ignored the truth concerning Satan's organization, and also concerning God's organization, and by their course of action said in their hearts: 'The Lord has delayed his coming, and it is not time to build the house of God.'

Jehovah then sent Haggai his prophet to give a rebuke to his people the Jews, and those who were humble and teachable of mind gave heed to that rebuke. In substance the prophet of God said to the Jews, and likewise to the unfaithful ones called to the kingdom: 'You have received the truth and have been delivered from Babylon, which is Satan's organization. Can you consistently receive these good things and at the

same time neglect the work which the Lord has laid upon you?" (Hag. 1:3,4) These words of rebuke aroused the faithful to the performance of their covenant duties, and then the prophet admonished the Jews: "Consider your ways." (Hag. 1:5) This must be taken as a plain admonition to God's covenant people now on earth to examine themselves. (2 Cor. 13:5; 1 Cor. 11:31) Those who did examine themselves awoke to their privileges and duties.

The Jews, although favored by Jehovah, were not reaping what, if faithful, they should expect. The reason was they had not been doing their full duty; hence Haggai said to them: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." (Hag. 1:6) After the storm of the World War and trouble of 1918 had passed many reasoned like this: 'Now we have the truth and know what God has in store for his people and we need nothing more. We have done much work in the past, but we have earned our wages. We will now wait until the Lord takes us home.' Thus reasoning, they did nothing. The Lord had something more for his faithful people to do; hence in the language of the prophet he said: "Consider your ways." (Hag. 1:7) The time of judgment had come when the great Judge, Christ Jesus, was present for that purpose. The words of Jesus addressed to those of Laodicea apply at this point: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor,

and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." (Rev. 3: 17-19) This fixes the time of the fulfilment of the prophecy of Haggai as at the time when the Lord appears at his temple for judgment, and is corroborative of what has been stated above.

Even though it was the time of harvest of the olives of the lowlands and of the dates and the figs and the grapes, the Jews had not received an abundant crop and blessing of the Lord because they had been negligent of their most important work which the Lord had given them to do, to wit, rebuilding the temple. For this reason his prophet said to them: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."—Hag. 1: 9-11.

Even so God's people on the earth for some time after 1914 had not learned to appreciate what is the most important work Jehovah has for his people to do. They had been taught and they believed that the

so-called "character development" was their chief work and duty. Later the faithful ones learned that unselfish devotion to Jehovah God in the keeping of his commandments is of far greater importance than any self-development. Getting into heaven is not nearly so important as the vindication of Jehovah's name. That which is of paramount importance is the royal house or kingdom which God will use in the vindication of his name. For this reason he has taken out from amongst the nations a people for his name; and these must do his commandments, particularly in their work with reference to his royal house.

Then the Lord said to the Jews, through Haggai: "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." (Hag. 1: 8) God's faithful remnant now on earth can see how that prophecy more fully applies to the people of the Lord since the year 1918. By his angels the Lord gave his covenant and devoted people positive orders in 1922 to move into action. He did not tell them to develop character, such as gathering cordwood, but to do real work for the temple by gathering the right kind of timber. They then learned that they must actively engage in his service in advertising his King and kingdom. It was in September 1922, as shown elsewhere, that the people of Jehovah on earth awoke to their great privileges of service. From that time forward those devoted to God and to his kingdom zealously and joyfully went to the work, even as the prophet foreshadowed: "Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God,

and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord."—Hag. 1:12.

Both Zerubbabel and Joshua the high priest foreshadowed the remnant on earth who shall be made a part of the royal priesthood and who manifest a zeal peculiar to the Lord's house. These faithful ones do not resent the message from the Lord nor act stubbornly nor follow the directions of men. They follow God's order given through his organization. The faithful respond joyfully and engage in the work. The Lord was pleased with their zeal and faithfulness; hence he at that time said to the Jews by his prophet: "I am with you, saith the Lord." (Hag. 1:13) Likewise to his zealous ones the remnant in this day, the Lord says: "I am with you." Prior to 1918 and during the period known as the Elijah work a few had been prominent in the service of the Lord. The time must come when there would be no distinction between elders and faithful pioneers. The Lord had declared his purpose by his prophet that he would pour out his spirit upon all flesh, meaning upon all the faithful ones, both "upon the servants and upon [his] hand maids". (Joel 2:28, 29) This prophecy of Joel had its fulfilment in 1922 and the Lord stirred his people to greater activity, just as he had foretold by the words of Haggai: "And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came, and did work in the house of the Lord of hosts, their God." (Hag. 1:14) The remnant now on earth can clearly see that the work that

they have been engaged in since 1922 was foretold by Jehovah long ago. That greatly encourages them.

Solomon's temple is described as a glorious structure. When the foundation of Solomon's temple was laid the priests with their trumpets, and the Levites, sons of the music leader Asaph, with their instruments, together sang to the glory of God and the people shouted with a great shout. At the laying of the foundation of Zerubbabel's temple there were also present some of the ancient men who had seen Solomon's temple, and these old men wept with a loud voice. (Ezra 3:10-13) Approximately sixteen years later Haggai by the direction of the Lord stood before the people of Jerusalem and said to them: "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?" (Hag. 2:3) The prophet of the Lord speaks of both Solomon's and Zerubbabel's temple as "the house of the Lord". The purpose of this speech was that the Jews might have a lesson in faith in Jehovah and in his Word. They were there asked to believe that, although the foundation had been laid for some time, out from it would come something far more glorious than Solomon's temple. That would require a great deal of faith. Of course, the prophecy was looking forward to the building of which both Solomon's and Zerubbabel's temple were merely prophetic. No human creature has ever had occasion to glory in what he has accomplished concerning the Lord's work and his house. In harmony with this the prophet says: 'Except the Lord build the house, it would be built in vain.' (Ps. 127:1) By then proceeding with the work on the

material temple the Jews would show their faith in God and their willingness to obey his commandment. This is a lesson in faith and is really for the benefit of the remnant of God's people on earth in these last days and who have to do with announcing the kingdom as Jehovah's witnesses.

Then Haggai made a speech urging the Jews to diligence and faithfulness in service. "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not." (Hag. 2:4, 5) That prophetic speech was made for the benefit of the present remnant, and it is the privilege of these latter ones to make service speeches to each other, calling attention to the fact that Jehovah God is now with those who have to do with his royal temple and who faithfully serve him. Jehovah had caused another prophet to write concerning this very day, and that for the encouragement of the remnant: "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Zeph. 3:16, 17) It is no time now to dream of the departed glory that the people of the Lord think they once had, nor is it any time to weep over it, as the ancient men did concerning Solomon's temple. The faithful remnant will do now the work which God has given into their hands.

The Lord awoke the Jews and put them to work in rebuilding the prophetic temple; and now he has organized the remnant, the real Judeans who give praise to his name, and these are now joyfully giving the testimony of Christ in connection with the royal temple even as commanded.—Rev. 12:17; 14:1.

OPPOSITION

Jehovah's people, the remnant, have no reason to expect to carry forward the work assigned to them at the present time without meeting with strong opposition. Satan is the real opposer of the building up of the people of God into his holy temple, because that temple class will be used by the Lord to discredit Satan and to vindicate the name of Jehovah. As Satan used the Samaritans to hinder and persecute the Jews in the rebuilding of the prophetic temple, even so now Satan uses their counterparts, the religious hybrids, the clergy, and their allies, "the man of sin," to threaten, oppose, arrest and persecute the remnant now on earth who are having to do with the royal house of God. The remnant must now be strong in faith, that they may press on with their work. "Faith . . . is the gift of God." (Eph. 2:8) There can be no faith without knowledge, and that knowledge must be received and used by the Lord's people unselfishly. Jehovah God has furnished his people with an abundance of knowledge in these last days, that their faith in him may be strong.

At this point the prophecy of Zechariah is appropriate. Jehovah gave Zechariah a vision of his purpose, and this he did for the encouragement and comfort of his faithful remnant now on the earth who

have to do with the temple of God. Jehovah gave Christ Jesus the Revelation to show to his servants the things that must come to pass speedily, and the angel of the Lord delivered this to John and caused him to write it. (Rev. 1:1) Even so the Lord by the mouth of Zechariah gave to his servant the message relating to the same thing: "In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying." (Zech. 1:1) It was the heaven-sent messenger representing Christ Jesus, "the angel that talked": "Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be." (Zech. 1:9) This angel pointed out or showed the vision to Zechariah. In this vision Joshua was of the Aaronic priesthood, and hence the name "Joshua the high priest" must refer to Jesus as offering up his body members, and not from the royal standpoint. "The angel of the Lord [Jehovah]" must refer exclusively to "the messenger of the covenant" who comes to the temple of Jehovah for judgment. (Mal. 3:1,2) All of God's covenant people must appear before the judgment seat of Christ Jesus for judgment. (Rom. 14:10,12) Satan is the accuser, and in the vision given to Zechariah Satan stands on the right hand of Joshua to resist him. "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." (Zech. 3:1) Ezra testifies to the same opposing class. (Ezra 5:3-6) Likewise Satan used the clergy to oppose Jesus when he was teaching in the temple. (Luke 20:1,2) Satan also uses the clergy at the present time to oppose

God's people. Satan failed in his attempt to stop the building of the prophetic temple at Jerusalem by Zerubbabel, and he will fail in his attempt against the greater temple of the Lord.

In 1914 the period of waiting ended and Jehovah then sent forth his Messenger to rule and to judge. (Ps. 110:2) At this time the prophecy of Zechariah 3:2 applies: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

Jehovah God speaks by and through his angel the Judge, Christ Jesus, to whom the judgment is committed, and says unto Satan and unto all of his agents both invisible and visible: 'You shall be rebuked.' "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." (Isa. 66:15; Ps. 80:16; 76:6; 9:5,6) This rebuke could not be administered until Christ Jesus was present and upon his throne, in 1914; and when he appeared at his temple for judgment, in 1918, it was then the due time to administer the rebuke to Satan and to his crowd. Satan, with all of his agencies, today opposes the remnant in their work in the name of Jehovah, and would destroy them quickly except for the protection that Jehovah God furnishes them by and through his great Messenger and Judge. (Isa. 51:16) The clergy would have all the witnesses of Jehovah destroyed in a day if they were not prevented by the Lord from so doing.

As only a remnant of the Jews returned to Jerusalem to rebuild the temple, even so only a remnant

of those who made a covenant to do God's will are now engaged in the service of Jehovah. This remnant now on the earth is the "brand plucked out of the fire" mentioned in Zechariah's prophecy. This is the brand that withstood the fire with which the "refiner and purifier" cleansed God's people when appearing at the temple. (Mal. 3:3) From the fire of God's wrath against the unfaithful this "brand" is preserved for God's purpose in announcing his vengeance and in doing his will in other matters. Being plucked out of the fire the garments of the remnant would be soiled; hence, says the prophet, they are clothed with filthy garments; but that was no reason for accusing them. "Now Joshua was clothed with filthy garments, and stood before the angel." (Zech. 3:3) The Joshua class (the remnant escaped from Satan's organization) having been taken out because of their faithfulness, these are now before the Lord as holy. (Isa. 4:3, 4) There is a generation of "character developers" in the religious part of Satan's organization who make themselves appear clean but who are not clean. "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." (Prov. 30:12) God's faithful remnant are pictured by the "brand plucked out of the fire" and stand before the Lord, the great angel Judge, Christ Jesus. These are they that "stand" before the Lord at his appearing at the temple.—Mal. 3:2.

Now the great "Angel Judge" Christ Jesus speaks: "Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." (Zech. 3:4) Christ Jesus gives order to

his angels to remove "the filthy garments" from the faithful remnant, that they might be identified with God's clean organization. This is in harmony with Ephesians 5:26, 27: "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Then the Lord Jesus speaks to the faithful remnant class saying "I have caused thine iniquity to pass from thee". This statement exactly corresponds with the prophecy of Isaiah concerning those who were found faithful upon the coming of the Lord to his temple and who then must be cleansed. "Then flew one of the seraphims unto me, having a live coal in his hand, . . . and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." (Isa. 6:6, 7) "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil." (Prov. 16:6) "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Ps. 32:2) Jehovah does this cleansing work by Christ Jesus.—Mic. 7:18, 19.

The remnant is then given a "change of raiment", which *Leeser* renders thus, "festive garments." This would indicate that it is a time for action and for great rejoicing; and this is corroborated by the Prophet Isaiah (61:10). Zechariah in the grip of the vision speaks by inspiration of God's spirit concerning the proper apparel to be worn by the high priest. "And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him

with garments. And the angel of the Lord stood by." (Zech. 3:5) The "mitre" means a "roll, dress", hence properly an ornamented turban worn on the head, and which is also called a "diadem". (Isa. 62:3) This headdress, or "mitre", would denote vision empowering the remnant to work and to enlighten their heads or minds as to the terms of their commission; and this would reflect the glory of the Lord God, which he gives to none other aside from his servant. (Isa. 42:8) When the tribe of Judah was carried over to Babylon and the temple was destroyed the work of the high priest was suspended. To have the mitre now put back or replaced on the head would bring great joy to the priest and would represent the approval corresponding to the joy of the remnant at the present time and by which joy in the Lord they are refreshed and strengthened. (Prov. 10:6) Thus clothed, Joshua, picturing the remnant with garments, shows the approval and identification of these as members of God's organization to do temple service. Such clothing is shown by the prophet to be a symbol of the robe of righteousness and the garments of salvation.—Isa. 61:10.

"The angel of the Lord protested" (Zech. 3:6), that is to say, testified, to Joshua, who represents the remnant, that these might have an understanding of the covenant for the kingdom and their position in connection therewith: "Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts; and I will give thee places to walk among these that stand by." (Zech. 3:7) This proves that it is still possible for members of

the remnant to deflect and fall away and go into destruction and that faithfulness in the performance of duty in connection with the temple work is required of each one who maintains his place in the remnant. As Joshua was told, even so now the remnant is told that if they will "follow the Lamb whithersoever he goeth" and keep, that is, hedge about and protect, and attend to the kingdom interests, then "thou shalt also judge my house". This shows that the faithful remnant must have a part in the announcing or proclaiming of Jehovah's written judgments against the nominal house, or "organized Christianity". "This honour have all his saints." (Ps. 149:9) The remnant must joyfully keep God's commandments and deliver the testimony of Jesus Christ, even though Satan is desperately resisting them. (Rev. 12:17) If faithful in the performance of their divinely-given commission the remnant shall "keep my courts", which means they shall be kept in the temple while on the earth and eventually be given a permanent place in the "mansions" above and "shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge". (Ezek. 44:15,16) Then says the Lord to the remnant: "I will give thee places to walk among these that stand by," that is to say, with the great Angel, Christ Jesus, and the retinue of his holy servants.

"THE BRANCH"

The Lord causes all of the priestly class to give heed to his important announcement that is now about to be made. This he indicates by using the words "Hear now". "Hear now, O Joshua the high

priest, thou and thy fellows that sit before thee: for they are men wondered at; for behold, I will bring forth my servant, The BRANCH." (Zech. 3:8) In Revelation 4:4 it is written: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." These are they who have been faithful unto death and who have been resurrected to glory. (See *Light*, Book One, page 56.) "Thy fellows," as stated by the Prophet Zechariah, must mean the remnant on earth who are still faithful, because these are the fellows of the faithful ones who have been resurrected and the remnant must bear testimony to the fulfillment of what Jehovah is here announcing. The words "hear now" are exactly in harmony with Revelation 3:22: "He that hath an ear, let him hear what the Spirit saith unto the churches." The remnant cannot be faithful if they permit this important matter about to be announced to pass without calling attention thereto.

The announcement is made beginning thus: "I will bring forth my servant, The BRANCH." The words "bring forth" here used have the meaning of "to cause to come in" and frequently are translated "enter in, come in, and let come in". The words "bring forth" are from the same Hebrew word (*boh*) translated "come" in Malachi 3:1: "[He] shall suddenly come to his temple"; also the word translated "come" in Haggai 2:7. The words "my servant, The BRANCH" mean Christ Jesus, Jehovah's elect Servant. (Isa. 42:1) Therefore it is clearly seen that the words "Behold, I will bring forth my servant, The

BRANCH", mean that Christ Jesus, Jehovah's Messenger, is brought to his temple. This scripture clearly means that the "messenger of the covenant" is come into the temple and that all of Jehovah's organization must take notice thereof and bear testimony concerning this great event. It means "the glorious appearing of the great God [Jehovah] and our Saviour Jesus Christ" at the temple. (Ps. 102:16; Titus 2:13) This definitely proves that "Joshua the high priest" is a type of Christ Jesus, who is THE BRANCH. He is the builder of the temple, which temple was prophetically foreshadowed by that of Solomon and that of Zerubbabel; necessarily, therefore, he must come to the temple in God's due time.

"And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord." (Zech. 6:12) "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." (Jer. 23:5, 6) "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel."—Jer. 33:15, 17.

Jesus Christ is not in reality the branch of the Jewish king David, but he is a Branch of Jehovah by

the everlasting (Davidic) covenant for the kingdom. (Isa. 55:3) He is THE BRANCH of Jehovah as God's "firstborn" and as his only begotten Son. The body members of Christ are branches of THE BRANCH. To the faithful remnant on earth he is beautiful, the fairest of ten thousand, and "altogether lovely", and he is appreciated in this day which the Lord Jehovah hath made. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped [the remnant] of Israel." (Isa. 4:2) The remnant now on earth must and do gladly announce the coming of Christ Jesus to the temple of Jehovah.

Christ Jesus is the 'foundation stone of the temple'. (Isa. 28:16) To the faithful remnant on earth the Lord God says: "For, behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." (Zech. 3:9) This is the same stone mentioned by the prophets in the following texts: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it." (Zech. 4:7) "The stone which the builders refused is become the head stone of the corner." (Ps. 118:22) "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." (Dan. 2:34) "The stone" is Jehovah God's King whom he placed upon his throne in 1914, and was laid as the chief foundation stone of the temple be-

tween that date and the coming to the temple in 1918. The remnant must know this and call attention to or give announcement concerning the same. In due time thereafter Jehovah God brought this great fact to the knowledge of the remnant, to wit, on "The Day", September 8, 1922. *The Watchtower* as of 1926 and since has had much to say about this great Stone. It is the Stone cut out of Jehovah's universal organization, and the remnant must say and do say, 'Behold, thy King.' (Zech. 9:9) Jehovah discloses this great Stone to the remnant class that they may be built up thereon as living stones. (1 Pet. 2:2-8) Evidently Jehovah caused Zechariah to give this testimony to Joshua the high priest at the time of the building of Zerubbabel's temple for the purpose of taking away all fear of his people then engaged in the work and for their encouragement in proceeding with the building. Likewise the knowledge of the meaning thereof given to the remnant causes them to lay aside all fear and to be assured that God's purposes will be carried out as he has declared.

The text uses the words "seven eyes", but this does not mean that the Stone has seven pairs of eyes. Seven represents symbolically all the eyes of the universe now. Upon that Stone these eyes are fixed to note his course of action. Particularly, it means that the eyes of Jehovah are upon that Stone because THE STONE is entrusted with the great work of vindicating Jehovah's name and in so doing will destroy Satan's colossal organization. It is Jehovah's 'precious stone'. "Those seven, they are the eyes of the Lord, which run to and fro through the whole earth." (Zech. 4:10) That means that The Stone has Jehovah's full

support and approval. (2 Chron. 16:9) The remnant therefore must proclaim the King and his kingdom.

Jehovah is the great Designer, therefore he says: "I will engrave the graving thereof." No doubt the engraving thereon is its inscription, "engraved with the engraving of a signet." (Ex. 39:6, *Leeser*) The engraving on The Stone must mean Jehovah's ineffaceable mark and declaration of his approval of The Stone and his authorization for Jesus Christ to act for him as his great High Priest for ever after the order of Melchizedek. Thus Jehovah seals The Stone as the Head Stone of his organization, pictured in the temple building. "The Son of man . . . him hath God the Father sealed." (John 6:27) There is therefore no excuse for any creature in the universe to reject Christ Jesus as The Stone or Jehovah's King and rightful Ruler of the earth.

The "eyes" also suggest that the Bible prophecies would all focus on Christ Jesus and his kingdom and that there would be a revelation thereof to and an understanding of these prophecies by the remnant and that the remnant would be required to give a world-wide proclamation thereof. To those faithful members of the "servant" who are diligent and zealous to advertise the King and his kingdom the Lord God says: "And I will remove the iniquity of that land in one day." The "one day" is the day which Jehovah has made. "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes."—Ps. 118:22, 23.

In 1919 God removed the iniquity of those who were then faithful. (Isa. 6:7) God's faithful people then went to work and have since continued to work in

advertising the King and his kingdom. When Joshua and Zerubbabel had heard this encouraging message from the Lord they began with renewed energy to build the temple, and the Lord prospered and blessed them. (Hag. 2:18, 19) "That land" pictures the condition of the faithful, and the Lord, by taking away their iniquity, has made them, the faithful remnant, to dwell in "the land shadowing with wings". (Isa. 18:1) These faithful ones he has brought into the secret place of the Most High and covered them with the robe of righteousness.

The iniquity being removed, the land brings forth its increase, that is to say, the condition of God's people has been made prosperous and joyful since. "In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree." (Zech. 3:10) Those devoted to God have been brought into unity in Christ. (Eph. 4:13) The brethren in Christ call to one another and encourage one another in the service of the Lord. They know that they are not engaged in a book-selling scheme, as the modern Samaritans falsely charge, but that they are carrying out God's commandments and singing forth his praises by telling of his works and his kingdom. (Isa. 12:4) 'Calling his neighbor under his vine and fig tree' is an invitation to all to come into the state or place of security, rest and joy, to come and partake of the truth. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely." (Rev. 22:17) The kingdom is the hope of the world. None other is desired. The fig tree simply denotes the sweetness and

fruitfulness of doing the will of God. (Judg. 9:11) The vine pictures the good cheer and joy of the kingdom service. (Judg. 9:13; John 15:1-8) The promised condition 'under the vine and fig tree' pictures the fulfilment of the prayer of the faithful: "O Lord, I beseech thee, send now prosperity." (Ps. 118:25) Following the year 1919, when the Lord's faithful "servant" class got busy with the kingdom work, the Lord prospered them and brought them "under the vine and under the fig tree". Since then they have feared neither man nor devil, because they know that they are right in advertising the King and kingdom, and they will obey God regardless of what others may say or do.—Mic. 4:4.

'THE DESIRED ONE'

It must now be apparent to all persons of good will that there can never be righteousness and peace on earth until Satan's wicked organization is destroyed. The building of the prophetic temple was an indication to the Jews that the end of their oppression was near at hand. This prophetic picture foreshadows that when the real temple is built up, then shortly thereafter the oppression of the human race shall end. Jehovah caused Haggai to further prophesy for the encouragement of the Jews, and for the remnant, to wit: "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." (Hag. 2:6) Satan's invisible power, pictured by 'heaven', has already been shaken; and the "earth", representing the visible part of his organization, is also being shaken; but the severest shaking is yet future. The "sea"

represents the peoples of earth that are alienated from God, while the "dry land" more particularly pictures those who have a good will toward righteousness. Everything will be shaken that can be shaken, in order that the approved may appear. (Heb. 12:19-27) In 1914 Christ Jesus, being placed upon his throne, began the shaking in heaven, and that shaking resulted in routing Satan and his angels out of heaven and casting them down to the earth.—Rev. 12:7-12.

Following the World War the nations of earth tried to bring about peace and prosperity, but all their efforts have failed. The shaking, politically, financially and religiously, continues. The rulers are in fear and in great perplexity, and the people are in much distress. The nations constitute Satan's visible organization, and the chief people of which are those of "Christendom". The shaking of "Christendom" will be more severe than that of other parts of the earth. Following the beginning of the shaking of the nations the words of the Prophet Haggai apply: "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." (Hag. 2:7) Everything that can be shaken will be finally shaken out, and only God's faithful remnant will withstand the shaking, by the grace of the Lord. Solomon's temple and Zerubbabel's temple were both destroyed; but the real temple of God, of which his faithful remnant constitute a part, will not be destroyed, because it is built by Jehovah upon Christ Jesus the sure foundation, and it will stand forever.

The *Authorized Version* reads: "And the desire of all nations shall come." Other translators give the

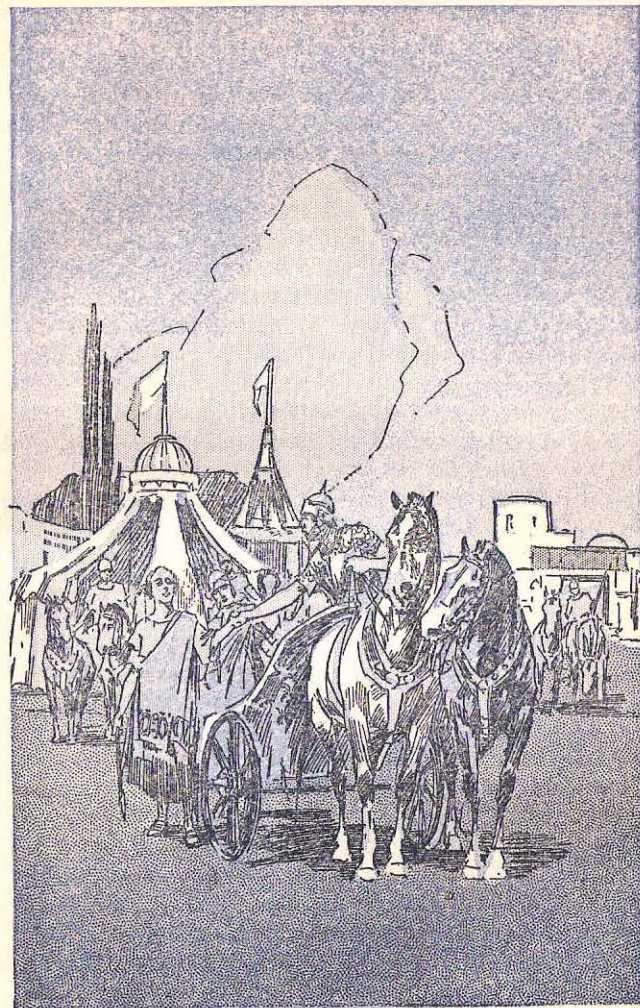
text a different rendering, but the *Authorized Version* and *Rotherham* are consistent with the facts and other scriptures that are plainly understood. "And the delight of all the nations shall come in." (*Roth.*) "The desirable things" (as mentioned in other versions) cannot be what all the nations combined would be able to bring forth. The nations have been unable to bring forth anything that is desirable. The word "nations", as used in this text, clearly means the peoples of different nationalities. The people are now seeing that the present form of earthly rule cannot bring that which is desired. The people want life and happiness; and there is only one way for them to get it, and that is Jehovah God's way through Christ Jesus the Redeemer and earth's rightful Ruler. This text really means this: that when the shaking begins Christ Jesus comes into the temple of Jehovah. The fact of his coming to the temple is a certainty. The time of the coming is at the conclusion of the work of preparing the way before Jehovah, and the purpose of his coming is for judgment, and the result of his coming is a fiery trial or shaking time; and in the shaking all those in line for the kingdom who have been following along for a selfish reason are shaken out and only the faithful approved remnant remains. —Mal. 3:1-3; Heb. 12:22-27.

The rendering of this text according to *Leeser* supports this conclusion that it means the coming of Christ Jesus to the temple of Jehovah. "And I will cause to quake all the nations, and the precious things of all the nations shall come (hither): and I will fill this house with glory, saith the Lord of hosts." (Hag.

2:7, *Leeser*) God's faithful people have watched and waited for the coming of the Lord because he is their great desire, and when they learned that he had come to the temple there was great rejoicing amongst them. The order-loving people of the earth have an earnest desire for the coming of the King and kingdom of righteousness. Satan's organization, and particularly the religious elements thereof, has hindered the people from learning the truth. Now many of them are beginning to see that the kingdom of God is the only hope of the world. The "Jonadab" class is awakening and, upon the invitation of the remnant, is getting up into the chariot with Jehu. (2 Ki. 10:15, 16) Now it is the great and blessed privilege of the remnant to tell the people that the Lord is in his holy temple for judgment. "But the Lord is in his holy temple: let all the earth keep silence before him." (Hab. 2:20) "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth." (Ps. 11:4, 5) It is the privilege of Jehovah's witnesses now to tell these truths to the people and invite them to take their stand on the side of the Lord and his kingdom. God's way for them to do this work is by radio, by talking to the people, and by going from house to house and exhibiting the message in book form and encouraging them to read together with their Bible. For this reason Jehovah commissions his faithful remnant and says to them: 'Ye are my witnesses to tell the people that I am God.' (Isa. 43:10, 12) Such testimony work is temple work now to be done by the remnant.

Armageddon, which is near at hand, will mark the end of Satan's organization; then the blindness will be removed from the eyes of the people and all will have an opportunity to gain a knowledge of God. Jehovah's holy temple, of which Solomon's and Zerubabel's temple were prophetic pictures, is the mediatorial organization between Jehovah God and imperfect mankind, and the people will come to Jehovah God and worship by and through the royal temple, as it is written: "Mine house shall be called an house of prayer for all people." (Isa. 56:7) Before this comes to pass Jehovah God shows his faithful remnant that the blessed time is near, and this is for their comfort. (Rom. 15:4) Now the remnant with this advance knowledge can say to the people with authority and with absolute certainty that the kingdom is at hand and that it is the means of blessing the people. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations." (Ps. 22: 27, 28) Now the mass of the people are poor and needy and suffering from oppression, and yet many of these are haughty in spirit. When they become poor in spirit and seek the Lord through his temple they will be delivered. "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight."—Ps. 72: 12-14.

Zechariah, who prophesied about the same time that Haggai prophesied, was caused by the Lord to say:



THE WISE JOIN GREATER JEHU

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." (Zech. 8:22, 23) The word "Jew" used in this text does not mean what is commonly understood by the term "Jew", but it does mean those who have the faith of Abraham and who are faithfully devoted to God. This is the temple class now on earth proclaiming the message of the King and his kingdom, and the only ones upon whom God is bestowing his special favor. Even this very day there are those who are hearing the message of truth of and concerning the kingdom and who are saying to Jehovah's witnesses who bring them the truth: "We see that God is with you. Let us come along with you and learn." This is the class pictured by Jonadab. Now the name of Jehovah is beginning to be made known among the people, and this will increase until the time shall come that "from the rising of the sun even unto the going down of the same [which symbolically means, throughout all the time], my name shall be great among the [nations], . . . saith the Lord of hosts."—Mal. 1:11.

Jehovah's holy name is the great issue. His name shall be vindicated and Christ Jesus, the Head of the temple class, is the chief one of those who shall have to do with the vindication of God's holy name.

When Haggai the prophet stood before the people and prophesied they understood that the temple of Zerubbabel then undergoing construction was the one

that should be more glorious than Solomon's temple; but their understanding was not correct. Speaking as God's prophet Haggai said: "I will fill this house with glory, saith the Lord." The house meant by this text is the royal house or temple which was foreshadowed by the temple of Zerubbabel. There is no record that God ever filled the temple of Zerubbabel with glory; and this is further proof that the language of this text refers to Jehovah's royal house. With the coming of the Lord Jesus and gathering together unto himself of those who upon examination are found faithful to Jehovah and their covenant the glory of the Lord does begin to fill the house. Isaiah had a vision of this glory filling the temple. (Isa. 6:1-4) Then the words of the prophet of the Lord began to apply to the remnant: "Arise, shine, for thy light hath come, and the glory of Jehovah on thee hath beamed." (Isa. 60:1, *Roth.*) In obedience to this commandment God's faithful remnant did arise, in 1919, and prepare for the work, and particularly since 1922 these faithful witnesses of Jehovah have been declaring his great name amongst the people of the earth.

Jehovah caused Haggai to say to the Jews for their encouragement in building the prophetic temple: "The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. 2:8) These words apply with greater force to the faithful now on earth and who are Jehovah's witnesses and therefore workers in the great temple of God. This prophecy is both literally and symbolically true, because all the material and all spiritual things belong to Jehovah. Symbolically the truth is likened unto silver. "The words of the Lord are pure words; as silver tried in a furnace of

earth, purified seven times." (Ps. 12:6) The truth belongs to God, and not to any man. By the false teachings of men the truth has long been hid from even those who love God. Now the Lord Jesus Christ is at the temple of Jehovah and he has purified "the silver [truth]", and for this reason the truth is more clearly seen today than ever before. All honor and praise, therefore, must be given to the Lord. Gold is a symbol of things divine, and God shows his people that they can gain things divine only by faithfully and joyfully keeping his commandments. (Rev. 12:17; 3:18) The temple class, Jehovah's witnesses, do not slack the hand, but, knowing that God is with them, and that they are doing his will, they go joyfully onward in his work. The enemies of God and of his kingdom falsely charge that selfish and wicked men furnish the money to carry on the work of the Society in giving the testimony to the kingdom. Not only is that charge false, but it is wicked and malicious. All the gold and the silver are Jehovah's, and he will furnish whatsoever may be needed to carry forward his work.

PEACE AND PROSPERITY

For the encouragement of the builders of the prophetic temple the Lord through his prophet said: "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." (Hag. 2:9) It is even so in this day of the Lord. Jehovah's witnesses see that the temple of God is made up of those who are in Christ and faithful to the end; that Christ Jesus is now at the temple, and that the royal

house is far more glorious than Solomon's temple. With natural eyes the remnant see very little, but with the eye of faith they behold that the kingdom of God is here, and that it is their present privilege to serve the kingdom by telling the people the message of God's truth as commanded.

Peace on earth will never be established by and between the present nations of the earth. 'Peace on earth, and good will toward men' is absolutely certain to come by and through the kingdom of God. When Jesus was born the angelic host of heaven sang: "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14) That was a prophecy the fulfilment of which is now beginning. Christ Jesus the King is here and the glory of Jehovah has arisen upon his faithful body members now on the earth, and through his temple royal he will establish peace on earth; and this good news shall come to all men, because the mouth of the Lord hath spoken it. One of the titles Jehovah gave to his beloved Son is "The Prince of Peace" whose government now beginning shall never end. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7.

The nations of "Christendom" falsely claim to serve God, and continue to war amongst each other, and

there is no peace even though they continue to cry "Peace, peace". (Jer. 8:11) Chariots are used as symbols of war. Christ Jesus, the great Prince of Peace, will fight for peace and will have it thereafter. The Lord caused Zechariah to prophesy, to wit: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he [the Prince of Peace, Christ Jesus] shall speak peace unto the heathen [nations]; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." (Zech. 9:10) The kingdom of God under Christ will control the entire earth and, as Jehovah says, "in this place [his kingdom] will I give peace," and that will be an everlasting peace.

The people desire prosperity as well as peace; and the false prophets amongst the wicked nations promised to bring prosperity, but they are certain to fail. Another translator renders this text thus: "And in this place will I give prosperity, declareth Jehovah of hosts." (*Roth.*) Lasting peace and lasting prosperity go hand in hand. No one who loves Jehovah God should now permit himself for even a moment to be deceived into believing that human agencies can bring peace and prosperity to the peoples of the earth. To now even mentally sympathize with the worldly schemes for peace is contrary to the will and purpose of God. The League of Nations is a makeshift, the product of Satan, and a great farce, and God has declared that it shall be of no avail. (Isa. 8:9-12) Peace between God and man, and between man and man, and between man and beast, shall be fully realized by and through Jehovah's royal house, which was foreshadowed by the temple of Zerubbabel. Let the people

now give heed to the Word of God and from him learn that peace and prosperity are certain to come by and through his kingdom.

Three months and twenty-four days after Haggai began to prophesy he again stood before the elders and the people and addressed them by authority of the Lord God. The time would correspond with our December, which was then the rainy season. (Ezra 10:9-13) Haggai, at the direction of the Lord, put a question to the priests concerning the law by which they must be governed. (Hag. 2:10, 11) God's law provided that those serving in the priest's office must put difference between things holy and unholy, and between things clean and unclean. (Lev. 10:10) The question propounded was: "If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No." (Hag. 2:12) The answer of the priests was correct and in accordance with the law.

This prophecy finds its full application at the present time. The priests of so-called "organized Christianity" claim that by some power which they cannot explain, and which power they do not possess, they can turn beefsteak into fish; and by their false claim they thus justify their action in violating their own man-made rule to not eat meat on Friday. Likewise amongst the teachers of God's Word there are those who think themselves so very important that whatever spiritual provender they hand out to the people is good by reason of their own intrinsic virtue. They take themselves too seriously and claim that which they do not possess. They justify themselves

in doing a kind of work in God's name regardless of his commandments. They do not discern between the unclean organization of Satan, the god of this world, and the clean organization of Jehovah God. They claim to be servants of God and yet participate in the things of Satan's organization. No man can serve two masters. Satan and his organization are deadly enemies of God and righteousness. No man can mix up with this world and be pleasing to the Lord. (Jas. 1:27) No one should feel so self-important as to believe that he can do any kind of work in the name of the Lord and be doing right. God has expressed his will and declared what is the right way to serve him. There is no other way. The lesson that God's people must learn from this is that obedience unto God is that which he requires and that such obedience is far more acceptable than any kind of sacrifice.

Haggai propounded another question: "If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean." (Hag. 2:13, 14) This proves that man himself is unclean before the Lord and that the only way to be clean is by reason of the shed blood of Christ Jesus and the approval that comes from God to the creature who exercises faith and obedience. Those who do not serve God and do the work which he has commanded are unclean before him, and this is true regardless of their beautiful robes or holy water or sanctimonious appearance or soft speech. The Jews had been given the

great privilege by the Lord of working on the temple; and for sixteen years they had neglected that work, and were therefore unclean. The people of God were given the great privilege of being his faithful witnesses, to proclaim his message and to declare his vengeance against Satan's organization. Doing any other work in the name of the Lord is contrary to his will, and such works are unclean.

Jehovah's prophet then called upon the Jews to consider and compare the leanness of the sixteen years of their inactivity with the blessings of the Lord they would have after work on the temple was resumed. (Hag. 2:15-18) During the sixteen years of inactivity the Jews feared the wrath of man and attempted to justify themselves by saying it was not time to build the temple. They turned to secular work and the blessings of the Lord were withheld from them. From the very day that the work upon the temple had been resumed the Lord blessed them and Haggai called upon the people to count their blessings from that day.

Then Haggai propounded another question: "Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you." (Hag. 2:19) No seed was then in the barn, because the rainy season was on. It was not the time of harvest, but it was a good time to count the blessings and prove the Lord's favor toward them and what they might have had from the Lord had they been faithful and what they might expect in the future if faithful. These things were written in the prophecy for the admonition of God's people at the present time in order that those who are in the covenant with God

might see and appreciate that their work is in connection with the temple because the kingdom is here. Service by bringing forth the message of God's kingdom not only is their privilege, but is the absolute necessity of every one that will be pleasing to the Lord. (Ps. 29:9) Jehovah God has blessed his faithful people on earth, particularly since 1922, because it was from that day they awoke to their privileges and duties to advertise the King and kingdom.

GREAT SHAKING

On the same day God commanded Haggai to again appear before the people and prophesy: "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen: and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Hag. 2:21, 22) In this prophecy God shows his remnant people now on the earth that within a short time he will destroy Satan's organization. The great shaking comes in the early part of the reign of Christ Jesus and after the temple is erected. Before this great trouble comes upon the world Jehovah shows his faithful people what is about to come to pass and what will be the result.

Satan has builded a powerful organization in the earth. The political, commercial and religious elements thereof constitute the powers that rule and oppress the people. "The chariots, and those that ride in them" clearly refers to the military forces and equipment that have grown to such stupendous proportions

that even the worldly rulers would let them go if they could. All such will be completely destroyed at Armageddon. All these wicked forces are now arrayed against God, his kingdom, and his faithful people. The great Builder of the temple, Christ Jesus, who was foreshadowed by Zerubbabel, will lead the assault against the enemy and his forces, and Christ shall be completely victorious.

This prophecy must apply immediately following the completion of the royal house of God, which was foreshadowed by Zerubbabel's temple. The proof is therefore abundant from the Scriptures, and from the physical facts, that the Lord Jesus Christ must first build up the temple of God before the destruction of Satan's organization; that he has now come to his temple; and that since 1918 he is conducting his judgment first upon those who will be of the house of God, and when it is done, and when all the stones of the great and glorious temple are in place, then will follow the battle of the great day of God Almighty. That will be a fight to a finish and God's Chief Officer will win, and as the "Prince of Peace" he will establish everlasting peace on the earth. With this full assurance God's faithful remnant, his true witnesses, cast all fear to the winds and joyfully and gladly push onward with the work of giving the testimony of the kingdom. This is the reason the faithful continue to go from house to house to bring the truth to the people.

Zerubbabel is a prophetic 'shadow' of Jehovah's 'elect servant in whom he delights', made up of Christ Jesus and those who prove faithful unto death, following in his footsteps. For the encouragement of these faithful witnesses the prophecy of Haggai con-

cludes with these words: "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of hosts." (Hag. 2: 23) This is further proof that the temple of Zerubbabel was prophetic and that the prophecy has its complete fulfilment 'in that day of war and battle' when the Lord smites the enemy down. —Ps. 24: 8; Rev. 19: 11-21.

The building of the temple by the Jews under Zerubbabel foreshadowed the work of God's remnant now on earth working in the organization of Jehovah under Christ. As Satan's agents opposed the prophetic people of God, so now "organized Christianity", claiming to worship God but in fact being the instrument of the Devil, is vigorously opposing the work of God's remnant done in connection with his temple. Satan's wicked agencies employ the Bible as a camouflage to their wicked commercial schemes and at the same time violently accuse Jehovah's witnesses with carrying on a work of commercial selfishness. The enemy attempts to hinder Jehovah's witnesses, causing many of them to be arrested and imprisoned; and the enemy's official magistrate, in the heat of passion, denounces Jehovah God and his kingdom. In due time Jehovah will recompense such. For the encouragement of his faithful witnesses now on earth the Lord says: 'I will take thee, my servant, and make thee as a signet.' This means that Jehovah will give special attention to his "faithful servant" class in that day where we now are. Such action the Lord will take in behalf of his "servant" class that all creation may know that Jehovah is God and that he

has on earth a few who maintain their integrity toward him.

In beautiful symbol the signet ring is used in the prophecy and is placed upon the finger. According to the rendering of the text by *Rotherham* and *Leeser* it reads: 'Will place thee [my servant class] as a signet ring on the finger.' Symbolically that says to the "servant" class, the remnant, that they are wholly devoted to God and to his kingdom and will have some part in the vindication of his name. (Ex. 28:11, 36) The signet ring is a mark of identification, a symbol of fidelity. (Gen. 38:18) That would mean that the remnant are identified with Jehovah's organization and have his pledge of fidelity. The signet ring was used also for the sealing of documents. That would signify that the remnant will bear the name of the Lord in the temple. (Rev. 3:12) This seal of the Most High will be further proof that Jehovah is God, and that the "servant" class authoritatively represents him.—Rev. 14:1.

This is further proof that Zerubbabel foreshadowed the royal priesthood after the order of Melchizedek. The signet ring's being a symbol of authority shows that the 'elect servant' class is used by Jehovah to bind up and seal the truth: "Is not this laid up in store with me, and sealed up among my treasures?" (Deut. 32:34) "Bind up the testimony, seal the law among my disciples." (Isa. 8:16) The remnant being a part of the "servant", Jehovah says to them: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me."

(Isa. 43:10) It is the faithfulness of the remnant that calls forth the approval of Jehovah. Unselfishly these witnesses follow Christ. Hence Jesus says: "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God." (John 16:27) Jehovah's name will be vindicated, and those who really love him will be preserved and have a part in exalting the name of the Most High.

The temples built by Solomon, Zerubbabel and Herod have long ago been destroyed, and the glory thereof is for ever gone. Those buildings were prophetic of some greater building that would come in the future. That which is built by imperfect man endures but a short season, and the glory of man and of his works is like that of a fading flower. That which is built by Jehovah God is lasting and for ever reflects his glory and is an honor to his name. The Prophet Ezekiel was given a vision by the Lord God of a great house built upon a very high mountain and a city on the south thereof. Those now on the earth who love God, and who look joyfully for the full sway of the kingdom of righteousness in the earth, will now proceed with the keenest interest to the examination of the temple as seen by Ezekiel, and described in his prophecy, and to the study of the meaning of that vision.

CHAPTER XII

ROYAL HOUSE

(EZEKIEL, CHAPTERS 40 TO 48)

JEHOVAH GOD is the everlasting King, and therefore the Ruler without end. "But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." (Jer. 10:10) He is the Eternal God of order and therefore has had an organization for ever, and which, for want of a better term, we call his universal organization. From his Word he makes it clear that his purpose is to have an organization "cut out without hands", or taken from his organization universal, and then made the capital over his entire organization. That capital organization is otherwise designated in his Word the 'reigning' or 'royal' house.

Satan, the opposer of Jehovah, has builded his own house or organization and made himself the head thereof, and which organization is desperately wicked. It consists of both invisible and visible parts, hence called 'heaven and earth'. Satan and his wicked angels constitute the invisible part, while the nations of the earth ruled by wicked men constitute the visible part of his organization. Against Satan's entire organization Jehovah will express his wrath, and no part of that wicked organization shall be able to abide the Almighty's wrath, as above stated by the Prophet Jeremiah. Jehovah did not hinder Satan in the building of his wicked organization, but for many centuries

he has permitted Satan and his organization to remain in existence, and until God's due time to make manifest his own supreme power and to make for himself an everlasting name.—Ex. 9:16, *Leeser*.

In Jehovah's due time Satan's folly will be made to appear to all creation. Soon Jehovah will use his mighty 'Stone that he has cut out of his mountain (universal organization) without hands' to break in pieces Satan's organization and to drive it away as chaff is driven before the wind. (Dan. 2:45) That mighty Stone of Jehovah is the Chief Corner Stone of Zion. Jehovah having permitted Satan to persecute to the limit this mighty "Stone", then God exalted him and gave him a name above every name and has commanded that all creation shall bow before him.—Phil. 2:9-11.

Jehovah builds his royal house for his own habitation, or meeting place between himself and his obedient creatures. The members of that royal house are limited in number, and every one must be an overcomer. Christ Jesus, the Head of that royal house, overcame the enemy, and every member thereof must do likewise. "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." (John 16:33) "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."—Rev. 3:12.

The enemy and his organization will make a last and desperate stand against the organization of Je-

hovah, and will fail. "These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful." (Rev. 17:14, R.V.) It is to be expected that this, the most important part of God's great organization, would be given much attention in his Word, and so it is. Long ago Jehovah caused many pictures and types concerning it to be made, and all these things were written down for the aid and comfort of the remnant now on the earth.

In making the pictures pointing to his royal house the nation of Israel was used by Jehovah, and he also used Nebuchadnezzar as an instrument to destroy that typical nation because of its falling away from the covenant with God and joining the forces of the enemy. It was in the year 617 B.C. that God permitted Nebuchadnezzar, king of Babylon, to carry away the Jews into captivity, and among them was his prophet Ezekiel. Five years thereafter, to wit, in 612 B.C., Jehovah gave Ezekiel a vision of his own great organization and caused him to begin a prophecy concerning the same. Six years later, or, to wit, 606 B.C., Jerusalem was broken up and the temple which Solomon had built was burned. Thereafter, to wit, in the year 592 B.C., Ezekiel was given a vision and caused to write down the prophecy concerning the true temple or royal house of Jehovah. The Prophet Ezekiel was then about fifty years of age and in captivity with other Jews in Babylon. It was about fifty-six years later, or, to wit, 536 B.C., that the work began on Zerubbabel's temple. That work was delayed for sixteen years, and finally was

completed about 515 B.C. Approximately seventy-seven years elapsed from the date of Ezekiel's vision and prophecy concerning the temple until the building of the temple at Jerusalem by Zerubbabel was completed, and which temple was later destroyed. The prophecy of Ezekiel concerning the temple therefore deals with that which is of far greater importance than any building ever erected by human power.

The fortieth chapter of Ezekiel's prophecy begins with these words: "In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither." (40:1) Only one prophecy was delivered by Ezekiel after the prophecy dealing with the royal house. That later prophecy is recorded in Ezekiel 29:17 and was in the twenty-seventh year of the captivity, and which later prophecy disclosed what Jehovah, by his great Executive Officer, will do to Egypt, which pictures Satan's organization.

Jehovah had caused his prophet Malachi to foretell a work to be done by his Messenger, Christ Jesus, and which is called 'preparing the way before the Lord', and that then straightway that Messenger, Christ Jesus, would come to his temple. (Mal. 3:1) Now it appears from the Scriptures, and supported by the facts as set forth in chapter eleven, that Christ Jesus, the Messenger of Jehovah, came to his temple in the year 1918 but that the true followers of Christ Jesus on earth did not discern that fact until the year 1922. It was then and thereafter that the true people of God learned that Christ Jesus had come to his tem-

ple for the purpose of judgment and to do a purifying work which would cleanse and purify Jehovah's sanctuary class. This cleansing work must be done, and the truth of and concerning the Lord's coming be made clear to them, before the true sons of Levi could offer an offering of righteousness before the Lord. (Mal. 3:2,3) It therefore appears that the cleansing work of the sanctuary class was not done until 1922. Hence that year 1922 was the earliest possible date that the class whom Ezekiel foreshadowed could begin to perceive the fulfilment of Ezekiel's vision. Although an effort had been made in 1917 to give an explanation of the temple that Ezekiel saw, it now appears that it was then impossible for any creature on earth to understand it.

The vision was given to Ezekiel in the beginning of the year, which was the month of Nisan, the beginning of the year according to God's commandment. (Ex. 12:2) Mark that it was on the tenth day of the month, the very day for the selecting of the paschal lamb. (Ex. 12:3) This was the same day of the year on which Jesus rode into Jerusalem and was offered as King to the Jews and which was the laying of THE STONE in miniature, and which Stone, the King, was rejected by the Israelites. (Matt. 21:42) It was also the very day of the year when Jesus went into the temple at Jerusalem and cleared out the mercantile element and said to them that used the house of the Lord for personal gain: "Take these things hence; make not my Father's house an house of merchandise." (John 2:16) "And said unto them, It is written, My house shall be called the house

of prayer; but ye have made it a den of thieves."—Matt. 21:13.

Jerusalem foreshadowed "Christendom", which latter thing was smitten by the World War, which began in 1914. It was fourteen years after the beginning of that war, to wit, 1928, when Jehovah gave his covenant people on earth the first understanding of the meaning of his organization, as pictured in the first chapter of Ezekiel's prophecy, and which truth was first declared at the Detroit convention in 1928. (See *The Watchtower*, 1928, page 263.) The World War, by which "Christendom" was smitten, ended in 1918, and fourteen years thereafter, to wit, in 1932, God permits the publication of the meaning of Ezekiel's vision concerning the temple. The facts show that it was fourteen years after the destruction of Jerusalem before Ezekiel got his temple vision about which he prophesied. God's people, whom Ezekiel foreshadowed, therefore could not expect to get a full understanding until God's due time, and they could not expect to get an understanding of all of his truth at one time. When that understanding is given to them they know that it comes from the Lord, and not from man. Ezekiel did not choose his particular day to prophesy. He was in the hand of the Lord, who arranged the matter and who put his spirit upon Ezekiel. Likewise the remnant do not choose the time to understand God's Word and to proclaim it. "This is the day which the Lord hath made." (Ps. 118:24) This is the day chosen by the Lord in which "young men . . . see visions" and discern the fulfilment of this grand vision which was given to Ezekiel. The power of the Lord is upon his "faithful servant"

class, the remnant, and for this reason they are permitted to understand.

"UPON A VERY HIGH MOUNTAIN"

Jehovah used Ezekiel to declare the prophecy which is now in course of fulfilment in the last days. What Ezekiel saw was only a vision, and hence was not a type, but a prophecy; therefore we need not look here for type and antitype, but look for a prophecy and the fulfilment thereof. "In the visions of God brought he me into the land of Israel, and set me [down] upon a very high mountain, by which was as [whereon was as it were, *R.V.*] the frame of a city on the south." (40:2) At that time Ezekiel was in captivity, and the land of Israel was desolate and so continued until the end of the seventy-year period. What Ezekiel saw was "the land that is brought back from the sword, and is gathered out of many people". (38:8) The vision had by Ezekiel shows him 'set down in the land', and this was a prophecy that in God's due time his devoted people would be restored from Babylon (Satan's organization) and brought into Zion (God's organization) as a delivered people, and that they would thereafter worship and serve God as a separate and peculiar people.

Ezekiel states that he beheld himself set down upon a very high mountain. That was symbolic of Mount Zion, "the mountain of the Lord's house" (Isa. 2:2,3), that is to say, God's organization. It is the place where the hundred and forty-four thousand take up their position with Christ Jesus. (Rev. 14:1) It was like the vision had by John, who from the top of a "great and high mountain" witnessed the de-

scending of the great and holy Jerusalem. (Rev. 21:9,10) Upon the top of this mountain is God's temple or royal house built. "This is the law of the house; Upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, this is the law of the house."—43:12.

In vision Ezekiel beheld the temple in "the holy portion of the land" on the north, and the city was "on the south". (45:1-6; 48:15-30) The name of the city is Jehovah-Shammah. Both the city and the temple are situated upon the mountain. The vision shows that it could not refer to a literal mountain in Palestine, and therefore that the prophecy would not be literally fulfilled in the land of Palestine. The Scriptures do not warrant the conclusion that the literal temple, of which Ezekiel had a vision, will ever be built in the land of Palestine. The vision, being a prophecy, foretells the greater temple and city built by divine power.

Ezekiel describes his position as 'on a very high mountain' where the hand of Jehovah had brought him. During the World War Jehovah preserved his faithful ones from the violence of Satan's organization, and afterwards these were brought into his organization and given much to do. That was a partial vindication of his name and was foreshadowed by the bringing of Ezekiel to the very high mountain in the vision which he had. God's promise is to bring the remnant through the battle of Armageddon and to preserve them, which will be a further vindication of his name.

From his vantage point on the mountain Ezekiel beholds a man. "And he brought me thither, and, be-

hold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate." (40:3) The man had the appearance of copper (mistranslated in the text "brass"). Copper is one of the noble metals mentioned in the Scriptures. The appearance of this man as of copper would indicate that he was not a mere human creature, but was one of God's heavenly deputies sent to perform some important duty. If the creature that Ezekiel saw had been a mere human it would not have been necessary to say that he had the appearance of copper. The metallic appearance is designed to show superiority to human creatures. In the vision that John was given on the isle of Patmos he describes Jesus Christ as a man; "and his feet like unto fine brass [copper], as if they burned in a furnace; and his voice as the sound of many waters."—Rev. 1:15.

The man whom Ezekiel saw had a "line of flax" in his hand, and also "a measuring reed". Flax (that is, linen) denotes righteousness and symbolically says that the man was there to measure in righteousness. He was equipped to measure volume or depth, and perpendicularity and straightness, as well as height and length. The man was standing at the gate with the measuring equipment; which symbolically says that 'judgment is about to begin at the house of God'. John, whom the angel of the Lord caused to write down The Revelation, corresponds to Ezekiel, and he wrote: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." (Rev. 11:1) The Lord had

caused the apostle to write: "Judgment must begin at the house of God." (1 Pet. 4:17) It is also written: "Judgment also will I lay to the line." (Isa. 28:17) The flax line and the reed symbolize the revealed purposes of Jehovah, that is to say, the more accurate understanding of them whereby God's covenant people may measure themselves individually. They do not measure themselves by themselves, but the measuring must be done according to the standard of the Lord, and these measuring instruments are in the hand of the heaven-sent Messenger. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."—2 Cor. 10:12.

The man whom Ezekiel saw was standing at the entrance of Jehovah's building. His position there would be an invitation to Ezekiel to approach and to enter the temple, which, to be sure, must be done according to the divine rules. The class whom Ezekiel foreshadowed must be brought into the holy structure of God in his due time.

THE TEMPLE

Some general observations at this point may be helpful to the earnest student in the examination of the Scriptures relating to the temple. Ezekiel foreshadowed God's covenant people, the remnant, now on the earth. Let this fact be kept in mind, that the vision of the temple was given to Ezekiel fourteen years after Jerusalem was smitten by Babylon. Since the desolation of Jerusalem must continue for seventy

years, such desolation must continue for fifty-six years after the date of the vision had by Ezekiel. (2 Chron. 36: 19-21) The war in heaven and on earth began in 1914, in which Satan's organization was smitten both in heaven and on the earth. The war in "Christendom" ended in 1918; and the presumption is that the war in heaven ended about that time, because the Scriptures show that Christ Jesus came to the temple of Jehovah in 1918. The vision of Ezekiel does not fix the date of the erection of the temple structure. He saw it as though it were complete. The time of Ezekiel's vision would seem to more particularly correspond to the time when the faithful remnant of God's covenant people as a company would be given an understanding or vision of the meaning of Ezekiel's prophecy relating to the temple. The Lord came to his temple in 1918, as the proof shows, and fourteen years after that time would bring us to the date 1932.

The prophetic vision of Ezekiel gave assurance that at some time there would be a restoration or reestablishment of God's covenant people in their homeland. This does not mean the restoration of the natural descendants of Jacob, called Israelites or Jews. The Israelites were a typical people; hence the reestablishment must refer to the spiritual Israelites foreshadowed by Jacob, to wit, God's chosen and anointed ones for membership in the royal house. Isaiah prophesied: "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty

God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness." (Isa. 10: 20-22) One of Isaiah's sons was named Shear-jashub, which means "the remnant shall return". Undoubtedly the prophecy of Isaiah refers to the remnant of God's covenant people, and not to the natural descendants of Abraham and Jacob. Ezekiel and Isaiah corroborate each other and show that these prophecies were written for the special encouragement and comfort of the remnant that escape from Satan's organization and return to their proper place in Jehovah's organization where they shall worship and serve Jehovah God in his temple.—Rev. 3: 12.

The temple which Ezekiel saw in vision must be erected or reared up before Armageddon, the great battle of the day of God Almighty. Gog, the chief marshal of the Devil, leads the army in making assault upon God's remnant at his sanctuary, and God will protect his people. "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezek. 37: 28) During the World War God's sanctuary was trodden down and afterwards the remnant were brought into it. The very purpose is that observers may know that Jehovah has a people on earth who are entirely devoted to him and who delight to be his witnesses. God will especially protect and shield his people during the battle of Armageddon.—36: 23.

Solomon's temple was situated in the city of Jerusalem, but the temple or house that Ezekiel saw in vision, and here under consideration, is located separate and apart from the city and is on the north side thereof

in the "holy portion of the land". It is certain that the prophet of God refers to the temple that Ezekiel saw in vision when he wrote: "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." (Hag. 2:9) This prophecy is considered in the foregoing chapter of this book.

BUILDER

Who is the builder of the temple Ezekiel saw? The vision written down by the prophet shows that the temple was not an architect's plan set out on blue prints, which building was afterwards to be erected according thereto, but that the house or temple was even then fully constructed. The heaven-sent messenger was there to measure it, and did measure it in detail, which shows that it was completely erected. It was immaculately clean and pure, undefiled and absolutely holy. Its condition is exactly opposite to that of the former or typical temple (as described by Ezekiel in chapter eight) which was destroyed because profaned and polluted. The building as seen by Ezekiel God will never permit to be defiled, because it is his dwelling place.—43:7.

Ezekiel does not state who built the temple that he saw, but other scriptures show that Jehovah is the builder, by the hand of his beloved Son Christ Jesus. "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne;

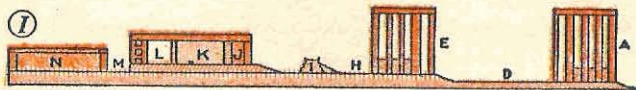
and he shall be a priest upon his throne: and the counsel of peace shall be between them both." (Zech. 6:12,13) Ezekiel's vision therefore prophetically pictures the "building of God, an house not made with [human] hands, eternal in the heavens". (2 Cor. 5:1) "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16,17) "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2 Cor. 6:16.

The temple house built by Solomon, and the one built by Zerubbabel, have long ago been destroyed; and the vision of Ezekiel, showing that the new house was completely built and shall never be defiled, proves conclusively that old "Christendom", or "organized Christianity", which became a false growth upon God's temple class, and which began in the apostles' day, will be completely cut off and will never have any part in God's blessed organization. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." (Zech. 14:20,21) It must be borne in mind that Ezekiel merely had a vision of a temple erected, and therefore it could not be properly

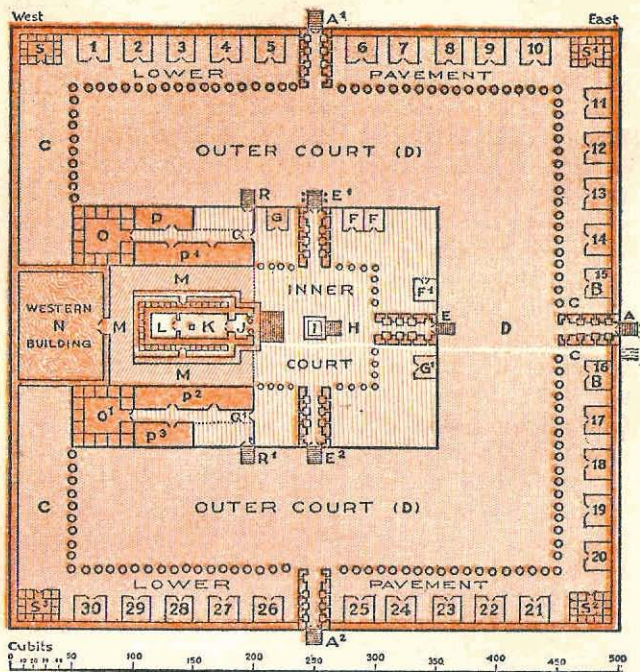
said that there is or ever will be such thing as "Ezekiel's temple". He had a vision of God's royal house.

The coming of the Lord to his temple is pictured by the prophecy appearing at Ezekiel 43:1, 2. No mercy seat nor ark of the covenant is shown in the Most Holy of this temple. An ark appeared in the prophetic temple to represent God's presence. But now the Lord himself is present; hence there is no necessity for any object to picture his presence. Concerning Jehovah God's foursquare and living organization it is written, in Revelation 4:6-8: "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." (See *Light*, Book One, page 58.) The temple or royal house is Jehovah's dwelling place. This foursquare organization is pictured by Ezekiel's prophecy 41:17-21. The living creatures described are with the Lord at his coming and are also pictured on the walls of the temple Ezekiel saw.

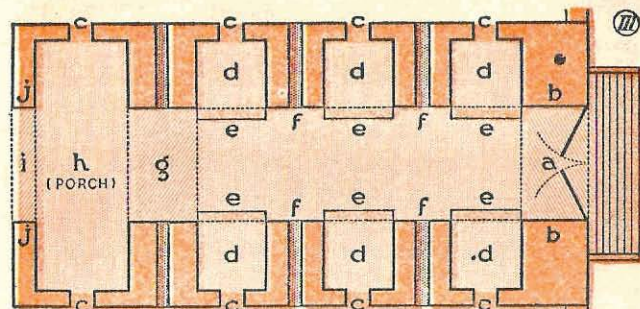
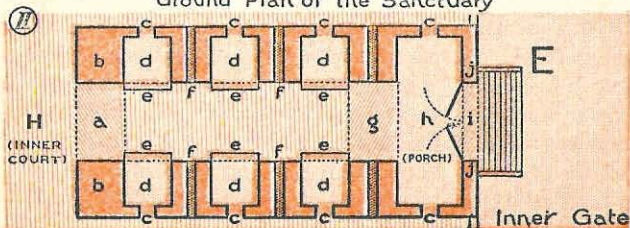
Jehovah will for ever magnify the importance of the ransom work of Christ Jesus, and to him every knee shall bow for ever. Attention is called to this by the altar mentioned in chapter forty-three of Ezekiel's prophecy, verses thirteen to eighteen, and it is given its proper place in the temple. This does not mean that the old temple practices and rites and festivals performed in accordance with the law given to Moses will be literally restored, but it does mean that God's



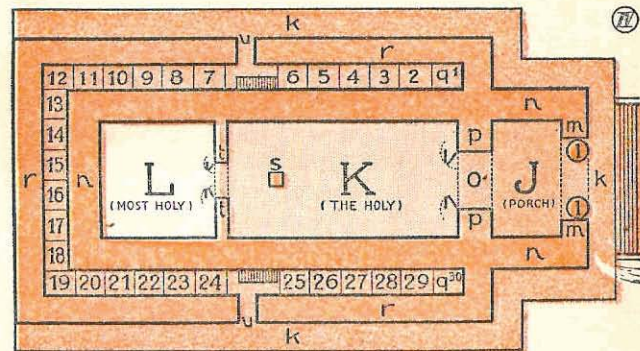
Section through East Gates and Temple



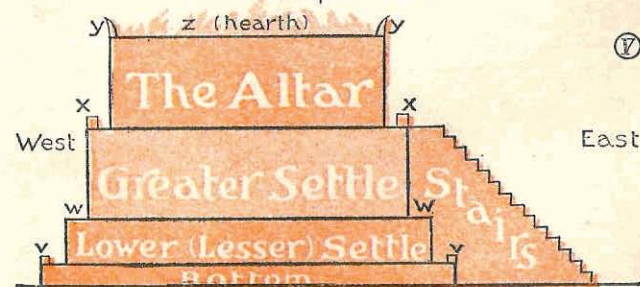
Ground Plan of the Sanctuary



Outer Gate (A)



The Temple - House



The Altar of Sacrifice (I)

law is unchangeable, is perpetual and for ever binding. He will adhere to and enforce his law forever, and this he will do by establishing the real things which the Mosaic law foreshadowed. Evidently the purpose of bringing this matter to view in this prophetic vision is to stress the fact that God's royal house will be used for active and continuous service to his glory. Its priesthood will not be merely an honorary company having a pension, without work, but will at all times be serving God to his glory and praise, and their service will result in blessing the obedient ones of mankind.

THE KINGDOM

The kingdom of God is shown in the fact that the temple is built 'upon the top of the high mountain'. (43:12) This house or temple is called by the Lord "the place of my throne, and the place of the soles of my feet". (43:7) This is the righteous kingdom. "The prince" is assigned to an outstanding position and given special privileges in the temple. He is the ruler under the King of Eternity in the royal house. (44:1-3; 46:1-12) The city is located on the south of the temple in "the holy oblation" which is devoted to Jehovah's purposes. (40:2; 48:35) As the city is a part of Jehovah's organization, over which the royal house is the head or capital, judgment is shown in the royal house or temple. (44:1-5) Rules and regulations, to be sure, would be enforced in the house of the Lord. Judicial decisions are rendered regarding the Levites and the priests and the "princes in all the earth". The fact that the heaven-sent messenger or guide of Ezekiel was equipped with a reed and a

measuring line, and measured the temple throughout, also shows a judgment work.

The raising up of the temple before Armageddon would indicate a witness work to be done in the name of Jehovah. This is shown by the fact that Ezekiel was given instructions to publish the minutest details of the temple. (Ezek. 40:4; 43:10, 11; 44:5-7) In this same chapter it appears that strangers or heathens, others than God's anointed, would sojourn in the land; and this would indicate that a people of good will, and which we often mention as the "millions now living that will never die" class, were coming to the kingdom, 'the mountain of the house of the Lord,' seeking truth and the Giver of righteousness. This information God caused to be written aforetime for the encouragement and comfort of his faithful people now on the earth, to whom is given the privilege of bearing the fruits of the kingdom to the glory of God. With these general observations let the attention be given to what occurs between the heaven-sent messenger and Ezekiel.

The man having the appearance of copper stood in the gate when Ezekiel observed him. "And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee: for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel." (40:4) Addressing Ezekiel as "Son of man" shows that Ezekiel's name was kept out of the picture and that the words of salutation are addressed to the remnant of God now on the earth as a company. It also suggests that the remnant company were seeing the beginning

of the fulfilment of the vision while still on the earth in the flesh, and it is even so.

The Ezekiel class, that is to say, the remnant of God, must be wide-awake and on the alert. This is proven by the fact that Ezekiel was told by the heavenly messenger that he must have his eyes and ears open and his affections set upon things of the kingdom, and not on things of the earth. One may be consecrated and begotten of the spirit of God and called to the kingdom, but if he is dull of hearing and his heart has grown fat and gross, and his eyes are not beholding the privileges the Lord is setting before him, he could not be pleasing to the Lord. The remnant will be watchful, having "the hearing of faith", and be wholly devoted to God and to his kingdom. If one is not this kind of servant of the Lord he could not be an accurate witness for the Lord in these days when the testimony must be given. He must appreciate the fact that his greatest privilege is to watch, be careful, and do the work of the Lord with greater consideration and care than he would do anything else. A dullard or one who goes along the line of least resistance could not be pleasing to God. As the Lord brought Ezekiel to the place in vision, even so now he has brought the remnant into the condition where they have the vision brought to them, there 'to show his servant things that must speedily come to pass'.—Rev. 1:1.

That the remnant must now bear testimony to the name of the Lord is shown by the further fact that the heaven-sent messenger told Ezekiel that he should declare all that he saw in the house of the Lord. Ezekiel was not to seal up that which was revealed to

him, nor to meditate upon it merely for his own selfish aggrandizement. He must tell it out and thereby be a faithful and true witness for the Lord and his kingdom. That the highest degree of watchfulness and energetic activity is now required by the remnant is shown by these texts that follow: "Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern." (43:10) "And the Lord said unto me, Son of man, mark [set thine heart, *margin*] well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary." (44:5) "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." —Rev. 22:10, 11.

The description of the house and its surroundings shows that it could not have been put inside of the city of Jerusalem; and this is conclusive proof that no temple as described by Ezekiel will ever be built in the ancient city of Jerusalem. "And, behold, a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long, by the cubit and an handbreadth; so he measured the breadth of the building, one reed, and the height, one reed." (40:5) The wall was built on the square to make the sanctuary an exclusive place. "He measured it by the four sides: it had a wall round about, five

hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place." (42:20) According to this latter text the wall was five hundred reeds on each of the four sides, a reed being "six cubits long, by the cubit and an handbreadth". The wall on each side would be 5,250 feet in length, only thirty feet less than an English mile. The entire wall would enclose an area of land almost a square mile, or approximately 640 acres. Such an area is greater than the ancient city of Jerusalem; hence the temple that Ezekiel visualized could not be built within the city limits of the ancient city of Jerusalem.

The purpose of the wall is to show a clear line of demarkation between the holy and the profane, between things earthly and things heavenly. It is to keep out all them that offend or ensnare and them that do things unlawfully. This, of course, is symbolically shown. It is a protection against the invasion of the uncircumcised and the unclean. (Matt. 13:41; Isa. 52:1) Other scriptures show that Jehovah has provided holy angels to serve and protect those on the earth who are now devoted to him. The wall would symbolically represent such angelic protection in camping round about God's people. "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) "For he shall give his angels charge over thee, to keep thee in all thy ways." (Ps. 91:11) Since it is the sanctuary class that is made exclusive, it would seem that the beginning of the fulfilment of the vision is while the remnant are yet on the earth and while engaged in delivering the testimony of Jesus Christ. At such a time

these witnesses need the divine protection against the assaults of Satan and his organization, and which Jehovah by the hand of Christ Jesus provides.—Rev. 12: 17.

God's organization is holy, and Satan's organization is profane. The wall observed by Ezekiel is like that which John saw surrounding the holy city that he saw descending out of heaven. Gates would be required to pass beyond these walls, and John describes the wall with gates: "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." (Rev. 21: 12) The man with the measuring equipment measured the wall, and it was one reed thick and one reed high. The reed was six cubits of twenty-one inches each in length, which shows that the reed was ten and one-half feet long. That shows that the wall was taller than the average man and hence made the enclosure an exclusive place. It was not a military wall, such as men build as a protection, but it was a wall of exclusion.

KINGDOM GATES

A gate is a means of entrance to the house. It suggests that one desiring to enter must first learn the rules of entry, because promiscuous entry would not be permitted. This is proven by the fact that the angels guard the entrance to the house. Ezekiel now saw the man come to the east gate. (*Diagram I-A*) "Then came he unto the gate which looketh toward the east, and went up the stairs [steps, *R.V.*] thereof, and measured the threshold (*Diagram III-a*) of the gate, which was one reed broad, and the other [rear

or inner] threshold (*III-g*) of the gate, which was one reed broad." (40: 6) The measuring of the threshold in the presence of Ezekiel would suggest to the Ezekiel class that they must be diligent to approach and to enter the gate and to do it according to the rules or measurements. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."—Luke 13: 24.

As shown by verses fourteen to sixteen, of the fortieth chapter of Ezekiel, the approach to the gate was beautiful. The doorposts (*III-b*) were approximately one hundred and five feet high, and were adorned with palm trees. This beautifully pictures the high and lofty praise of Jehovah which must be sung by those who would enter into and be made a part of the royal house. "Blessed are they that dwell in thy house: they will be still praising thee." (Ps. 84: 4) "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." (Ps. 100: 4) "Open to me the gates of righteousness: I will go into them, and I will praise the Lord." (Ps. 118: 19) Ezekiel was instructed to "mark well the entering in of the house". (44: 5) The gates observed by Ezekiel would teach the same lesson as the twelve gates of pearl seen in the vision by John. (Rev. 21: 12, 21) Everything earthly, then, must be left behind by those who enter in at these gates.—See *Light*, Book Two, page 248.

The palm is symbolic of righteousness, and the palm tree adornment says in symbol: Those who enter here must come under the robe of righteousness and be thus approved by the builder of the royal house. "The righteous shall flourish like the palm tree; he shall

grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him." (Ps. 92:12-15) Those who enter must be 'as upright as the palm tree'. (Jer. 10:5) Reference in the following text is to those who are made members of the royal house: "This thy stature is like to a palm tree, and thy breasts to clusters of grapes." (Cant. 7:7) The species called the royal palm grows to a very great height, from sixty to one hundred feet. The loftiness of the doorposts would well accommodate the figure of the palm tree of full size engraved upon it. Concerning Solomon's temple it is written, in 1 Kings 6:29: "And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without." Also in the temple of Ezekiel's vision the palm tree is associated with a heavenly cherub. (41:18) In measuring the threshold it was necessary for the man to go up seven steps. These seven steps raised the temple court platform (*I-D*) above the level of the profane things. The seven suggests completeness or the coming to the full stature of a man in Christ Jesus before entering.—Eph. 4:13.

Divine provision is made for the guarding of the gates. "And every lodge (*III-d*) was one reed long, and one reed broad; and the space (*III-f*) between the lodges was five cubits; and the threshold (*III-g*) of the gate by the porch (*III-h*) of the gate toward the house was one reed." (40:7, *R.V.*) These lodges are

described in the marginal reading (*R.V.*) as "guard chambers". The description and measurements of these guard chambers indicate that the gates are guarded by at least three watchmen on each side, charged with the duty of making careful inspection of each and every one who presents himself for entrance into the courts of the Lord. "He measured also the porch of the gate within, one reed. Then measured he the porch of the gate, eight cubits; and the posts (*III-j*) thereof, two cubits; and the porch of the gate was inward. And the little chambers (*III-d*) of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts (*III-f*) had one measure on this side and on that side."—40:8-10.

The minute description of the measurements seems to say that one who enters must undergo a very close examination before he can enter Jehovah's royal house. It is with those who present themselves for a place in the house of Jehovah that judgment begins. (1 Pet. 4:17) There would be no chance for "the uncircumcised and the unclean" to get into the courts of the Lord, because that place must never be defiled. Circumcision is a symbol of that which is clean and pure, and represents the pure heart. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Phil. 3:3) That would mean that all selfishness must be left behind by the one entering into the house of the Lord and he must be wholly devoted to God as a true follower of Christ Jesus. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of

the flesh by the circumcision of Christ." (Col. 2:11) One of the greatest sins of the flesh is the sin of undue self-esteem and pride. One having and manifesting these things would, as it appears from the Scriptures, not be permitted to enter into the courts of the Lord. Much learning and fluency of speech, and pious appearing, would avail one nothing. The examiners stationed at the gates by the Lord are instructed to follow the divine rule of examining the heart or motive. (1 Sam. 16:7) "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."—Ps. 24:3, 4.

Jehovah would permit nothing to enter his house that is not wholly and entirely devoted to him: "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my post, and the wall between me and them; they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger." (43:7, 8) His faithful temple guardians in the little chambers or lodges constantly keep watch and see that nothing enters into the gates that would defile. These faithful guards of the entrances have honorable positions with the Lord and they perform their duties with the full appreciation of the responsibility

of the position held. "For a day in thy courts is better than a thousand. I had rather be a doorkeeper [I would choose rather to sit at the threshold, *margin*] in the house of my God, than to dwell in the tents of wickedness." (Ps. 84:10) This scripture declares the proper rule of keen appreciation by all who receive favors from Jehovah God.

Ezekiel's heavenly guide proceeded to the detailed measurements about the gates and these guard chambers: "And he measured the breadth of the entry (*III-b-b*) of the gate, ten cubits; and the length of the gate, thirteen cubits. The space (*III-e*) also before the little chambers was one cubit on this side, and the space was one cubit on that side; and the little chambers were six cubits on this side, and six cubits on that side. He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door (*III-c-c*). He made also posts (*III-b, f*) of threescore cubits, even unto the post of the court round about the gate. And from the face of the gate of the entrance, unto the face of the porch of the inner gate, were fifty cubits." (40:11-15) Ezekiel was on his way to the temple or house royal, and would therefore picture God's spirit-begotten ones called to the kingdom and who have responded to that call, who are on the way to the kingdom. The statement of Jesus is that some of these who are in line for and on the way to the kingdom will be gathered out by his angels because they do not come up to the requirements. The detailed measurements made about the way of entrance would at least indicate that which is required of all those who do enter into the house of the Lord and that those coming short of these

measurements would be gathered out.—Matt. 13:41.

Windows are places or openings for looking out. "For at the window of my house I looked through my easement." (Prov. 7:6) "My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice." (Cant. 2:9) "And there were narrow windows to the little chambers (*III-d*), and to their posts (*III-f*) within the gate round about, and likewise to the archers [galleries or porches]; and windows were round about inward: and upon each post were palm trees." (40:16) These lookouts suggest that the guards or angels are always on the watch, seeing that no improper one enters into the courts of the Lord. Satan and his angels being excluded from heaven, there would never be a chance for an unclean thing to get back into heaven, and certainly none to get into God's royal house.

OUTER COURT

Ezekiel was now following his guide and taking careful note of his measurements. This would indicate that the remnant whom Ezekiel foreshadowed, and which show humility, are being careful to follow their guide and are making note of the divine requirements and showing diligence in complying with such requirements. "Then brought he me into the outward court (*I-D*), and, lo, there were chambers (*I-B*), and a pavement made for the court round about: thirty chambers (*I-B¹⁻³⁰*) were upon the pavement. And the pavement by the side of the gates, over against the length of the gates, was the lower pavement (*I-C*). Then he measured the breadth from the forefront of the low-

er gate unto the forefront of the inner court without, an hundred cubits eastward and northward. And the gate of the outward court, that looked toward the north (*I-A¹*), he measured the length thereof, and the breadth thereof. And the little chambers thereof were three on this side, and three on that side; and the posts thereof, and the arches thereof, were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them. And the gate (*I-E¹*) of the inner court (*I-H*) was over against the gate toward the north (*I-A¹*), and toward the east (*I-A*); and he measured from gate to gate an hundred cubits."—40:17-23.

The platform of the outer court was seven steps higher than the ground outside of the temple wall, and this would indicate that those who occupy this outward court would be completely removed from all things terrestrial. This court was the place where the non-Levitical tribes come to worship the Lord and where the non-priestly Levites carry on their activities. (See Ezekiel 44:10-14; 46:9, 21, 24.) The priests were under orders not to appear in their priestly vestments in this outer court before the eyes of the people. "And when they go forth into the utter [outer, *R.V.*] court (*I-D*), even into the utter [outer] court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments."—44:19.

The chambers (*I-B*¹⁻³⁰) made in the court round about were for the Levites, or non-priests. This would indicate that God has a place for them in his organization in connection with the priesthood or royal house, but in the outer quarters, and not close to the Lord God, such as his royal priesthood enjoys. The pavement mentioned in verses seventeen and eighteen of the fortieth chapter was called "the lower pavement". It was seven steps above the outside, but was lower than the pavement of the inner court (*I-H*), which is utilized by the royal priesthood. This picture shows the position of the "great multitude". Ever and anon someone advances the conclusion that the "great multitude" will not be a spiritual class. The prophecy of Ezekiel shows that such conclusion is erroneous. The fact that their position is seven steps higher than the outside shows that they must be made spirit creatures. The statement in The Revelation that the "great multitude" 'wash their robes in the blood of the Lamb' shows that they are approved by Jehovah by manifesting their abiding faith in Christ Jesus' shed blood at the time the crucial test comes upon them. The "great multitude" will be in God's organization, but not high up 'in the mountain of the Lord's house'. They must be spirit creatures in order to be in the outer court of the divine structure, described by Ezekiel. Agreeable to this it is written, in Revelation 7:15: "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

The "great multitude", by reason of coercion exercised by unfaithful shepherds, and by reason of fear, is held for a long while in "prison cells" of Satan's

organization. In time of the great tribulation they will be released from these prison cells, and then, being changed from human to spirit creatures they will be brought into the "chambers" or places of refreshment and blessings of God's organization: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:16,17) "They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (Isa. 49:9,10) Those of the "great multitude" are likened unto sheep brought back into the Lord's fold. Ezekiel pictures the faithful anointed company that is shown these things now before they come to pass, and this is for the encouragement of the anointed to continue with zeal and faithfulness in doing their assigned work in connection with carrying food to the "prisoner" class in the present time.

Ezekiel's guide then takes him along the pavement of the outer court towards the south gate, that he may observe the measurements there. "After that he brought me toward the south, and, behold, a gate toward the south (*I-A*²): and he measured the posts thereof, and the arches thereof, according to these measures." (40:24) Ezekiel stood on the pavement in the outer court and observed the gate and its measurements from the outside of the way leading into the inner court. But Ezekiel did not enter there. (40:

27-31) Then Ezekiel was led by way of the lower pavement to the east gate leading into the inner court. "And he brought me into the inner court (*I-H*) toward the east; and he measured the gate (*I-E*) according to these measures."—40:32.

INNER COURT

The inner court was eight steps higher than the "lower pavement". (40:31, 34) This was one step more than in the stairway used by the Levites in ascending from the outside to the lower pavement. This calls attention to the higher or loftier position of God's priesthood 'in the mountain of the house of the Lord' that is established "in the top of the mountains". (Isa. 2:2) This position of glory Jehovah gives to none outside of the royal priesthood, his 'elect servant'. (Isa. 42:8) This inner court is the place of the closer position of its occupants to Jehovah God. This inner court, according to the measurements, is a four-square court. "So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare, and the altar (*I-I*) that was before the house." (40:47) It is for this court near to Jehovah that his faithful ones cry out, saying: "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." (Ps. 84:2) When they are brought into that happy condition they say: "Blessed are they that dwell in thy house: they will be still praising thee."—Ps. 84:4.

Jehovah's angel, sent to guide Ezekiel, brought the prophet into the outer court by way of the outer gate (*I-A*) which "looketh toward the east". (40:6)

After leading him along the pavement of the lower court the guide then brought Ezekiel into the inner court, that is to say, the court of the priests. Ezekiel was therefore accorded the special privilege of being brought through the eastern portal, which later he appreciated when he saw "the glory of the Lord came into the house by the way of the gate whose prospect is toward the east". (43:1-4) Ezekiel afterwards saw that this gate looking toward the east was shut. The favor bestowed upon Ezekiel in bringing him into the inner court by the east gate was doubtless a recognition of his faithfulness as a servant-priest of Jehovah God. (1:3) It is also prophetic of God's remnant, whom Ezekiel foreshadowed, and indicates special favor to such because of faithfulness to the Lord.

The heavenly messenger measured the eastern gate. The special privileges to those having access into the inner court are denoted by the outstanding features mentioned in the texts concerning the gate and the chambers in connection therewith: "And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures, and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad." (40:33) These chambers or lodges were for the offices of the watchmen or guards who keep the gates leading into the Lord's house. The description and measurements of these chambers show that the watchmen would carefully scrutinize those journeying on their way to the house of the Lord where only the priests are admitted. They would carefully watch and keep out any fraudulent priests. Some men in the company of God's people on the

earth seem to think it is their duty to gather out and keep out the false priests; but the Scriptures show that this work the Lord delegates to his angels.

A blemished priest would not be admitted, according to God's law, and which law does not change. "Speak unto Aaron, saying, Whosoever he be of thy [Aaron's] seed in their generations that hath any blemish, let him not approach to offer the bread [food] of his God: for whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is brokenfooted, or brokenhanded, or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy or scabbed, or hath his stones broken: no man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish: he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of the most holy, and of the holy; only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them." (Lev. 21: 17-23) This fully corroborates the conclusion that those who respond to God's call to the kingdom must first prove faithful in safeguarding the kingdom interests that are committed to them before they are chosen (elected) and anointed and made members of the body of Christ. Those who, while on their way, in response to the call to the kingdom, are in line for the kingdom, but who join the "wicked servant" class, are rejected, and the watchmen see to it that they are ejected from the courts of the Lord and do not enter the temple.

There were posts at the gate or entrance into the inner court and "palm trees were upon the posts thereof". "And the arches thereof (*II-h*) were toward the outward court; and palm trees were upon the posts thereof, on this side and on that side: and the going up to it had eight steps." (40: 34) The height of these posts at the entrance of the inner court is not stated, but the presumption is that they were threescore cubits, the same as the posts of the outer gates. The palm tree decoration on these posts suggests that they were high and lofty. These posts well picture the Jehovah-witness class who are described by the prophet of the Lord as "a pillar at the border thereof [of Egypt] to the Lord" (Isa. 19: 19), further supporting the conclusion that the great pyramid of Egypt is not even contemplated by the prophecy of Isaiah. Jehovah's witnesses do his work, and this witness work must be performed before they become permanent factors in the temple. There was a gate in the inner court toward the south, and it was to this gate that the messenger brought Ezekiel. (40: 27, 28) But he did not enter the inner court from that gate.

There was a gate to the inner court over against the other gate, both on the north and on the east. (40: 23) "And he brought me to the north [inner] gate (*I-E¹*), and measured it according to these measures." (40: 35) The description of the north gate is the same as that of the east gate. It has been said that it was only at the north gate that "they washed the burnt offering". This conclusion is not borne out by other statements of the Scriptures. In verse thirty-eight of this chapter the word "gates" is used, showing more than one: "And the chambers (*I-G, G¹*);

and the entries thereof, were by the posts of the gates, where they washed the burnt offering." (40:38) The law of God governing his typical people in their sacrifices states: "And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed it; and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the Lord; as the Lord commanded Moses." —Lev. 8:18-21.

SACRIFICES OF PRAISE

The rule governing the proceedings at the temple Ezekiel saw is stated in Ezekiel 46:12: "Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings as he did on the sabbath day." It is made the duty of the prince to prepare the offerings. (45:17) What did these burnt offerings symbolize in connection with the royal house? The burnt offering's being "an offering made by fire, of a sweet savour unto the Lord" seems to picture the course of Jehovah's anointed ones who make up the hundred and forty-four thousand and who share in the sufferings of Christ Jesus, the Head, which sufferings come upon them by reason of their faithfulness as Jehovah's witnesses in advertising the King and his kingdom.

By taking this course they are subjected to many fiery trials and reproaches, and their patient endurance and faithful devotion in obeying the commandments of the Lord God is "a sweet savour unto the Lord". Their standing is in Christ Jesus the Head, and their offerings are made by him in behalf of the members of his body.

Such a burnt offering unto the Lord must be clean, hence 'cleansed with the washing of the water of the Word'. Christ Jesus unselfishly looks after the interests of his faithful followers; "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:26, 27) Being cleansed by the Word, these clearly see the distinction between "the unclean", which is Satan's organization, and "the clean", which is the Lord's organization. It is the "feet" members of Christ that constitute Jehovah's witnesses and who publish the message of peace and salvation. These together lift up their voice, that is to say, harmoniously deliver the message of praise to Jehovah. They must be washed and made clean. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." (Isa. 52:7-11) This washing is accomplished beside the gates of praise to the Lord.

Jehovah reveals to his obedient children the meaning of his Word, and by it they are cleansed and made entirely separate from Satan's organization. They have but one purpose, and that is to do the will of God. They refuse to make any sort of compromise

with any part of Satan's organization, either by treading softly lest some of Satan's organization be offended, or refraining from exposing Satan's organization. They 'do not shun to declare the whole counsel of the Lord', as he has commanded them to do, knowing that their commission of authority comes from God. They enter the house of Jehovah by way of the gates of praise to his holy name; therefore they say: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter." (Ps. 118: 19, 20) These see that the temple of God consists of his approved ones and that Christ Jesus is the Chief Stone thereof and which Stone has been rejected by those who first had an opportunity to obey God and to enter into his courts. The faithful delight to bear the reproaches that come upon all who expose the Devil and his organization, and they sing the praises of Jehovah God. The faithful see their privileges as they are brought into the house of the Lord, and they say: "I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."—Ps. 118: 21-24.

The slaying of the offering takes place at the north gate (*I-E¹*), but it appears that the washing is also at the other places of entrance. "And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt offering, and the sin offering, and the trespass offering. And at the side without, as one goeth up [at the step, *margin*]

to the entry of the north gate, were two tables; and on the other side, which was at [belonged to] the porch of the gate, were two tables. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices." (40: 39-41) Jehovah's law is always consistent, therefore we must conclude that the tables for the slaying of the sacrifice were only at the north gate, because in the law it is written: "And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar: and he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar. But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord."—Lev. 1: 11-13.

It appears that the following verses of the prophecy also relate to the north gate: "And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. And within were hooks [ledges], an hand broad, fastened round about: and upon the tables was the flesh of the offering." (40: 42, 43) The sacrificial equipment here described is not located at the gate to the outer court of the Levites, but at the inner gate (*I-E¹*) into the court of the royal priesthood. The prince offers the victim. A "gate" pictures an approach unto the Lord with praise, and, this sacrificial

equipment being located at the north gate, these two features together seem to picture a 'sacrificing of praise unto the Lord' and which sacrificing of praise is in conjunction with the covenant for the kingdom, which is the way into the royal house of Jehovah. Such sacrificing is a condition precedent to entering into the royal house. "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." (Heb. 13:13-15) This is in exact accord with Psalm 118:19, 20.

With the coming of Christ Jesus to the temple of Jehovah the gathering of the faithful began from every quarter of the land. (Ps. 50:5) The Lord gathers unto himself the faithful. (2 Thess. 2:1) "Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord." (Jer. 17:25, 26) The primary application of this prophecy of Jeremiah is to those who have been called to the kingdom of God and who must enter the house of the Lord by bringing their sacrifices of praise unto him.

For a long while, as man looks at time, God's covenant people have appeared to be forsaken, but the time must come when the Lord would gather unto himself those who continue faithful. "Thus saith the Lord, Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord." (Jer. 33:10, 11) Now God's people see this prophecy fulfilled, in this, that the faithful remnant have entered into the joy of the Lord, having been delivered from the captivity of Satan's organization and brought into Jehovah's organization. As the Lord arranged so fully the handling of the temple sacrifice, even so today in the fulfilment of the temple prophecy he has made thorough his arrangements for the offering of sacrifices of praise to his name. In connection with this he has caused the building of printing plants for the publication of his message, brought into action the radio, and other means to provide for the carrying of the message from door to door by his faithful witnesses, and thus caused his holy name to be sung with joy in the presence of others.—Isa. 12:3, 4.

The temple picture is given for the special comfort of the faithful remnant now on the earth. The de-

tailed description shows the complete and thorough arrangement Jehovah has provided for his people to be his witnesses that they may have some part in the vindication of his name. The minute description also indicates the requirements for his people which the Lord has made and the carefulness the remnant must exercise in carrying out his commandments. The positive and uncompromising course taken by Jehovah's witnesses also shows to others that Jehovah has a class of people on the earth at this time who are faithful and true to him and maintain their integrity toward him. Let it be kept in mind that the chief purpose of this testimony is, as God declares, "They shall know that I am the Lord."

Every one who enters and becomes a part of the royal house must come in the divinely appointed way, and in no other. Entering with sacrifices of praise to Jehovah they will continue, every one of them, to forever sing the praises of the Most High. (Ps. 29:9) The Lord has provided for singers in the inner court. "And without the inner gate (*I-E*¹) were the chambers (*I-F*, *F*) of [for, *R.V.*] the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one (*I-F*¹) at the side of the east gate (*I-E*), having the prospect toward the north."—40:44.

The chambers here mentioned are for the singers, and therefore are not the same as the ones which are provided for the gate guards. Being "for the singers in the inner court" they were within the inner court, and therefore for the exclusive use of the priests. This proves beyond all question that the singers in the inner court are those of the royal priesthood. One

series of chambers for the singers was at the side of the north gate, and those singers' chambers faced southward. The tables and implements for the slaying and dressing of the sacrificed victims being at the north gate showed that the singing is associated with the sacrifice, and is therefore proof that the sacrifice of the remnant now on the earth is a 'sacrifice of praise unto the Lord'.

The text says, concerning the singers' chambers, that there is "one (*I-F*¹) at the side of the east gate, having the prospect toward the north". The east gate is associated with the glory of Jehovah and also with "the prince", and therefore it is very appropriate that at least one singers' chamber should be located at the east gate. The anointed and princely sons of Jehovah God are the ones upon whom the glory of the Lord has risen and whom the Lord bids to arise and shine. (Isa. 60:1, 2) It is therefore certain that the members of the royal family upon whom the glory of the Lord has risen do sing the praises of Jehovah. The interesting feature about the singers' chamber of the east gate is this: It might be expected that the chamber would face to the west; but not so, it faces toward the north. The other singers' chambers (*I-F*, *F*) being at the north gate, facing south, the two positions would face each other, and this indicates that the singers sing to each other, saying, "Thy God reigneth." When God's faithful people were delivered from Babylon they began to sing, and they continue to sing, the praises of Jehovah. (Isa. 48:20) They sing to each other songs of praise to Jehovah God.—Col. 3:16.

It is the priests whom the Lord makes keepers of the charge of the house: "And he said unto me, This chamber (*I-F, F*), whose prospect is toward the south, is for the priests, the keepers of the charge of the house." (40:45) This verse speaks of "this chamber" as one; but there must have been a series of chambers at the side of the north gate, because in verse forty-four the statement is: "The chambers for the singers . . . their [chambers'] prospect was toward the south." The priests are both housekeepers and singers. They are charged with keeping the Lord's house clean and giving attention to its furnishings.

This was foreshadowed by the organization for the keeping and care of the typical house of the Lord. "And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation. All these, which were chosen to be porters in the gates, were two hundred and twelve. . . . For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God. And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them. And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. And some of the sons of the priests made the ointment of the spices." (1 Chron. 9:21, 22, 26-30) In the vision of the temple had by Ezekiel it is seen that the non-priestly Levites are not permitted to have this service above described,

because they are excluded from the inner court. The service, therefore, is for the priests.

God sets the members of the royal house in their respective positions, and this is shown by the following: "And the chamber (*I-F¹*) whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, among the sons of Levi, which come near to the Lord to minister unto him." (40:46) This work is confined to the priests, because others are excluded from this service. "And they [the Levites] shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also die. And they [the Levites] shall be joined unto thee [the priests], and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. And ye [the priests] shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel." (Num. 18:3-5) This scripture (Ezek. 40:46) also shows that those who are engaged by the grace of the Lord sing forth the praises of Jehovah in telling of his wondrous works and are also servants at God's altar.

The Lord caused the name of Zadok to be mentioned in this connection with this service. The name "Zadok" means "just, righteous". He was a descendant of Aaron, and God's record shows that he was a faithful man. Ezekiel says that the priests that served at the altar are "sons of Zadok". They are not the sons of the unfaithful high priest Eli and of his successor Abiathar. (See 1 Kings 2:26, 27; 1 Samuel

2:27-36.) The "great multitude" is pictured by the non-priestly Levites. The unfaithful anointed ones are pictured by the house of the unfaithful priest Eli. Both of these classes are excluded from this sacred privilege of service. Jehovah time and again informs his creatures that it is faithfulness and righteousness that is pleasing to him.

Ezekiel's guide then measured the inner court: "So he measured the court (*I-H*), an hundred cubits long, and an hundred cubits broad, foursquare, and the altar that was before the house." (40:47) These measurements prove that the priestly class must at all times be foursquare, that is, faithful and true and wholly devoted to Jehovah God, always doing right according to his law. The number "ten" is a symbol of completeness, or that which is holy; and ten times ten cubits' being the measurement of the length and of the breadth of the inner court shows that the priests must be perfect in the house of the Lord and that every one who is presented for a place in this house must be perfect in Christ Jesus. (Col. 1:28,29) This perfection is not perfection in words, thoughts or acts, because with imperfect organisms the members of the remnant cannot be perfect in these. Those called to the kingdom are told, however, that they must cleanse themselves from all filthiness of the flesh, perfecting holiness in the Lord. (2 Cor. 7:1) The Lord provides for his consecrated ones his Word for doctrine, for reproof and instruction in righteousness, for this very purpose of perfecting them. "That the man of God may be perfect, thoroughly furnished [perfected, *margin*] unto all good works." (2 Tim. 3:17) Their

perfection consists in an absolute devotion to Jehovah God.

The fiery trials and sufferings to which God's faithful people are subjected are for the purpose of testing their devotion to him, that they may be made perfect. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (1 Pet. 5:10) None but the holy would ever be admitted to the royal house. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (1 Pet. 1:14-16) In former times it was the desire of the consecrated to please men, that they might have a good reputation amongst those of the world. But no man can be made perfect by following such a course. This perfection is attained in Christ by the anointed's being wholly and completely and unselfishly devoted to God and to his righteous cause.

Having observed the measurements of the inner court Ezekiel was brought by his guide to the porch (*I-J*) of the house of the Lord: "And he brought me to the porch (*IV-J*) of the house, and measured each post (*IV-m*) of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits (*IV-n-n*), and the breadth eleven [twelve, *Sept.*] cubits (*IV-m-p*): and he brought me by the steps whereby they went up to it; and there were pillars

(*IV-l, l*) by the posts, one on this side, and another on that side."—40: 48, 49.

There were steps from the pavement of the inner court up to the porch of the house, but the scripture does not state how many steps. The fact of steps, however, shows that the floor of the house, or sanctuary of the Lord, was above the pavement of the inner court; which would indicate that after the work is done in the inner court the priestly class must ascend higher. The inner court, with its altar and slaughter tables, and washing places, necessarily pictures the condition of God's anointed people while on the earth; and after finishing their work there they ascend higher if faithful.

TO THE TEMPLE

(EZEKIEL, CHAPTER 41)

Ezekiel had been led from the outside through the gate into the outer court and into the inner court, and now he stood on the porch at the door of the temple: "Afterward he brought me to the temple, and measured the posts (*IV-p, p*), six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle." (41:1) That building was the most important of all the structure upon which Ezekiel's eye had been feasting. His guide first measured the posts of the door, or entrance to the temple; but the height of these posts is not given in the measurements. These posts (*IV-p, p*) stood beside the temple door. Ezekiel's guide, before going inside of the temple, measured the door thereof on either side, and the length and the breadth of the temple. "And the breadth of the door (*IV-o*) was ten

cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side; and he measured the length thereof (*IV-K*), forty cubits, and the breadth, twenty cubits." (41:2) These measurements show what is required of the priests who enter the temple or royal house of Jehovah. "Organized Christianity," by its spellbinders, has for many years taught the people that one might accept Christ Jesus as his Savior while on his deathbed and die and immediately go to heaven. The careful measurements made by the guide of Ezekiel from the outer gate progressively to the temple show that such ecclesiastical claim is entirely erroneous. The one whom the Lord begets and then invites to his house must first prove his faithfulness at each step he takes before he takes the next progressive step.

The guide preceded Ezekiel into the temple: "Then went he inward, and measured the post (*IV-t*) of the [inner] door, two cubits; and the door, six cubits (*IV-t-t*); and the breadth of the door, seven cubits. So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place (*IV-L*)."

(41:3, 4) Ezekiel, following the guide, was taken into "the most holy", as shown by the latter part of verse four above. Ezekiel was there granted the privilege of a high priest. "The most holy" pictures heaven itself. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24) Other scriptures show that the Lord Jesus came to Jehovah's temple in 1918 and then he began to gather unto himself into the temple the

faithful class, designated "the remnant", because these have proven faithful at each progressive step from the time of justification and spirit-begetting. The going of Ezekiel into the temple foreshadowed the assembly of the faithful ones and their gathering into the joy of Christ Jesus. This point of Ezekiel's progression corresponds to the time when Christ Jesus comes to the temple of Jehovah and finds a faithful class. "Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." (Matt. 24:46, 47) Those composing this "faithful servant" class pictured by Ezekiel had met the requirements or measurements, not by reason of self-development, but by their faithful devotion to God and to his kingdom interests. Christ Jesus, the great Judge, there begins to take account with such, and the faithful ones he invites to enter into his joy.—Matt. 25: 20, 21.

Jehovah's remnant class are shown how to measure the requirements or qualifications for getting an entrance into the temple. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph. 2:6) The apostle's words further show that the reaching of this position of blessedness is not the result of one's own efforts to make himself "exceedingly good and pious", as these words are generally understood, but rather is the result of God's grace and the creature's faithfulness. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which

God hath before ordained that we should walk in them. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit."—Eph. 2: 8-10, 19-22.

The progressive steps that the faithful sons of God must take before reaching the temple are briefly stated by the Apostle Peter, in 2 Peter 1:2-11. It is the power and grace of God that makes it possible for one to follow in the steps of Jesus Christ and ultimately be made a member of the royal house. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1:3, 4) Ezekiel, standing on the outside of the outer court, and seeing the man with the measuring equipment, pictures that class begotten of the holy spirit and invited to the kingdom. The measurements' beginning at the gate, and the heavenly messenger's urging Ezekiel to keenly observe everything he saw, is exactly in accord with the admonition of the apostle: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge." (2 Pet. 1:5) The word "virtue" in this text really means "manliness,

valor or fortitude". Seeing the prospect set before them, and that the chief thing is to be faithful to God, the Ezekiel class is admonished to be 'real men'. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity [unselfishness]."—1 Cor. 16:13, 14.

Rules and requirements, indicated by the careful measurements, must be observed and followed out as they have been made by the "higher powers", God and his organization. (Rom. 13:1-4) There must be no compromise or alliance with any part of the world, which is Satan's organization. The proper course will require diligence and hard work, and a joyful endurance of whatsoever comes. The faithful class will be compelled to suffer much reproach, but that is one of the requirements of true soldiers of Jesus Christ: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim. 2:3-5) 'Striving lawfully' means to follow carefully the prescribed rules, just as Ezekiel followed his guide in his progressive steps and marked the measurements he saw the guide take, among which was the place to be occupied by the "great multitude". This latter class have had the opportunity to go into the house of God, but they were not alert nor awake to their privileges and did not give diligence to God's commandments.

The following scripture is an admonition addressed to the class that is on the way to the kingdom, and states some of the rules (pictured by measurements

concerning the house of God) that must be carefully observed and obeyed, to wit: 'Add to knowledge self-control, patience, piety, brotherly kindness, and love,' which is the unselfish devotion to Jehovah and to his kingdom. (2 Pet. 1:5-7) The words of Ezekiel's guide showed that it was necessary for him to gain knowledge; otherwise he would not have been admonished to give such close attention to what he might see and hear. The Lord has increased his light upon his Word in these latter days for the manifest purpose of giving his called ones an opportunity of increasing their knowledge and of learning what they must do in order to enter the royal house. Those who fail or refuse to give heed to increase their knowledge and unselfish devotion to God and his kingdom are blind, according to the words of the apostle: "For he who is not possessed of these things is blind, closing his eyes, having become forgetful of the purification of his old sins." (2 Pet. 1:9, *Diag.*) A blind man could not have followed the heaven-sent messenger as Ezekiel did, and could not have carefully observed all the measurements.

Those whom Ezekiel foreshadowed and who prove faithful and enter the royal house must walk in the ever-increasing light and be diligent to obey the commandments of the Lord which the light reveals. God gives them light upon his Word for their special benefit because they are called to the royal house. (Ps. 97:11) That light discloses to the remnant that there is much to be done and that this must be done with diligence. Those who have responded to the call to a place in the royal house must be stable and firm on the side of the Lord and never waver in their devotion to him. (Jas. 1:6-8) They must be patient,

which means constancy in the performance of duty and with an inward joy because they know they are right and on the Lord's side. These must have godly piety, which means sincerity and honesty in devotion to God and an appreciation of the privileges these have of serving God's organization. Jehovah is always righteous, and to be godly means that his sons are sincerely and honestly representing the interests of his kingdom. The measurements require these to manifest brotherly kindness, which means unselfishly guarding the interests of the brethren who are likewise in the fight for the cause of righteousness.

The inducing cause of action of the class pictured by Ezekiel must be love, and that means an unselfish devotion and a determination to obey God's commandments, and an unselfish action in obeying them. The light which God has given this class shows the members thereof that they must deliver the testimony of Jesus Christ, declaring the day of the vengeance of our God, and exalting his name. "By this we know that we love the children of God, when we love God and practice his commandments." (1 John 5:2, *Diag.*) "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." —1 John 4:17, 18.

Ezekiel began to prophesy when he was a young man, and throughout the years that followed he was faithful in his devotion to God. Now he stood at the temple, which shows that God had been pleased with his faithfulness in doing what he had been commanded

to do. In all the work that Jehovah gave him to do Ezekiel did not manifest fear, which is the very opposite of love. Reproach did not deter him from doing his duty. Those whom Ezekiel foreshadowed will fear no creature, but will fear God only, and will be diligent in the performance of duty. Ezekiel gave diligence in observing all the measurements that were made by Jehovah's messenger and in making a careful record of the same. Likewise God's remnant must give diligence in doing whatsoever their hands find to do in the Lord's cause. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:10, 11.

Some have been favored by the light of the Lord God and yet have foolishly concluded that the remnant now on earth are entirely safe and cannot fall away. It will be observed that Ezekiel, when he had entered the temple, gave the same careful diligence there to what the messenger did and what he said. Likewise now, the remnant class has been brought into the temple, in this, that they have been enlightened, chosen, and approved by receiving the robe of righteousness and by receiving the garments of salvation, and identified as the sons of God and members of his organization, and abide in this blessed condition. Continuous faithfulness must be maintained until their actual change takes place and the faithful ones have received the body provided by the Lord. The Lord has received this class into the temple by gathering them unto himself, and now these must give

testimony to the name of Jehovah and do so until Satan's organization is completely destroyed. (Isa. 6: 11) Those who abide in the royal house of Jehovah will maintain their integrity under all conditions now and will be faithful to him for ever.

The progressive measurements that Ezekiel noted from the outer gate to the house of the Lord, and which measurements were made by the heaven-sent messenger, prove beyond all doubt that we cannot measure ourselves by our own selves, and our self-development, but that we must be measured by the divine rules. In harmony with this the apostle wrote: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." (2 Cor. 10: 12, 17, 18) An unwavering devotion to Jehovah and his kingdom even unto death will be required of those who are made for ever pillars in the temple of God.—Rev. 2: 10; 3: 12.

The heaven-sent messenger then measured the dimensions of the inner chamber (*I-L*). (41: 4) These dimensions were the same as those of the most holy of the temple built by Solomon, which proves that Solomon's temple was a picture of Jehovah's royal house.

TREASURE CHAMBERS

The measurements were continued: "After he measured the wall (*IV-n*) of the house, six cubits, and the breadth of every side chamber (*IV-q*¹⁻³⁰), four

cubits, round about the house on every side. And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house." (41: 5, 6) This would suggest that in heaven itself everything will be done in the royal house exactly in accord with fixed rules. We know that God is the God of order and, since he has fixed rules in the kingdom, all those whom he has called to membership in the royal house would be required to meet these fixed rules for the government of that house.

There were side chambers of the temple or house, and in these no doubt were stored the treasures of the temple, that is to say, the riches dedicated to the service and glory of God. Paul had a vision of things which it was not lawful for him to make known in his day. Probably it was these very treasures he had in mind when he exclaimed: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (Rom. 11: 33-36) The side chambers were in three stories, one above the other, and this intensifies the thought of the depth and the height of God's treasures revealed to those devoted to him.

In 1 Corinthians 2: 9, 10 it is written: "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which

God hath prepared for them that love him. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God." The Lord began to graciously reveal some of these things to his people shortly after 1918. Since then God's people have been greatly strengthened by the food provided for their convenience by the hand of the Lord. Since then there has been an intense and ever increasing desire of the devoted ones that they "may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God". (Eph. 3:18, 19) Jehovah God has builded his great treasure house for his own pleasure and glory. "It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth; the Lord is his name." (Amos 9:6) The desire of each one of the remnant is now expressed in the language of the psalmist: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Ps. 27:4.

The prophecy in Ezekiel 41:7-11 describes the measurements of these treasure chambers (*IV-q*). There was a building (*I-N*) to the rear of the sanctuary, which faced the place or space (*I-M*) that separated the temple platform (*IV-k*) from the buildings on the rear and on the side. "Now the building that was before the separate place (*I-M*), at the end toward the west, was seventy cubits broad; and the

wall of the building (*I-N*) was five cubits thick round about, and the length thereof ninety cubits." (41:12) The use to which this rear building was or is put does not now appear. It is certain that God will leave some things pertaining to the royal house and ministry until the complete change of the remnant takes place. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (1 Cor. 13:12) The Lord now graciously gives his people a glimpse of the glorious things that he has in reservation for those who love him. With joyful anticipation these are waiting for the complete revelation.

The angel of the Lord then in the presence of Ezekiel measured the house from the east to the west, or from rear to front. "So he measured the house, an hundred cubits long; and [behind the house or temple] the separate place [twenty cubits], and the building [seventy cubits; see verse 12], with the walls [ten cubits] thereof, an hundred cubits long; also the breadth of the face of the house [from north to south], and of the separate place [which was twenty cubits on each side of the sixty-cubit temple platform] toward the east, an hundred cubits." (41:13, 14) The west side was of the same width. The house or temple occupied a space of one hundred cubits square. Everything with Jehovah must be on the square. The square and the cube dominate God's arrangements. Pyramids do not appear anywhere, because they are not of his building.

Verses fifteen to seventeen give further measurements relating to the porch, doorposts, and windows and galleries and chambers of the temple.

Further describing the temple, Ezekiel records: "And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces: so that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was [thus was it, *R.V.*] made through all the house round about. From the ground unto above the door were cherubims and palm trees made, and on [thus was, *R.V.*] the wall of the temple." (41:18-20) It is written that Jehovah God dwells in his temple. (2 Cor. 6:16) The description in the foregoing reminds one of the words of his prophet, who wrote: "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved." (Ps. 99:1) "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth."—Isa. 37:16.

Figures of the cherubim suggest the spiritual and heavenly exalted condition of those who were made members of the royal house. The "two faces" of each cherub, one of a man and one of a lion, appears to be descriptive of the Head of the temple organization, Christ Jesus, who is "the man", and "the Lion of the tribe of Juda", Jehovah's King. Those with Jesus Christ in the temple are taken from the race of man and made into the likeness of their Lord, and are bold as a lion in following Christ Jesus whithersoever he leads them. The palm tree denotes uprightness or righteousness, and each member of the royal family must be and is "upright as the palm tree" and is fruitful and useful in the service of the Lord. "The

righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him."—Ps. 92:12-15.

JEHOVAH'S PRESENCE

No mention is made of an ark of the covenant, nor of the golden censer, nor of the golden candlestick in the temple or the royal house. This seems to mean that at the time of the fulfilment of the temple vision which Ezekiel had Jehovah himself, in the person of his beloved Son, his Messenger, will be at the temple and will be the light of his royal house and all who are brought into his organization. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. 21:23) "And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Rev. 22:5.

Ezekiel mentions an altar of wood: "The altar of wood (*IV-s*) was three cubits high [five feet three inches high], and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the Lord." (41:22) The fact that it is described as made of wood and is called "the table that is before the Lord" shows that it corresponds to the table of shew bread in the holy of the tabernacle in the wilderness. It pictures, there-

fore, the table of spiritual food provided by the Lord for his own after he comes to the temple. From this table the remnant now are fed and made glad.—44: 16.

God's anointed ones on earth have come to see that the most important thing for them to do now is to declare the Word and name of Jehovah. This conclusion is supported by the fact that the description of the temple omits the ark of the covenant on which was sprinkled the atonement blood, and which fact signifies that the sufferings of Christ Jesus are past. While the sacrifice of our Lord was necessary for salvation and redemption of the human race, yet that is incidental to the far greater work of the vindication of Jehovah's holy name. The work of the kingdom or priestly class at this end of the age is not one of bloody sacrifice for the atonement of sin, but is a sacrificial work of praise to God and of the holding forth of the Word of God, which are his "fruits" of the kingdom. The ark symbolizes Jehovah's presence; and it would be inconsistent to show it in this temple, since the glory of Jehovah himself is there.

It seems certain that the words of the prophet following apply primarily to the remnant people of God now on the earth: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart [to serve you food upon the table before the Lord], which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall

it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."—Jer. 3: 14-17.

The "sanctuary" is the holy, and the "temple" the most holy. "And the temple (*I-L*; *IV-L*) and the sanctuary (*I-K*; *IV-K*) had two doors. And the doors had two leaves apiece, two turning leaves; two leaves for the one door (*IV-t-t*), and two leaves for the other door (*IV-o*). And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls, and there were thick planks upon the face of the porch without." (41: 23-25) There were no hangings or woven doors to the temple, nor was there any "vail" to the most holy (as there was in the prophetic house). This evidently teaches 'that the way into the holiest of all is now made manifest'. (Heb. 9: 7, 8) When Christ Jesus died upon the tree the "vail" of the prophetic temple was rent in twain. Christ dies no more. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation." (Heb. 9: 28) Christ Jesus is now at the temple and his reign is begun. The doors of the temple have swung open.—43: 1-4; Rev. 11: 19.

PRIESTS' CHAMBERS

(EZEKIEL, CHAPTER 42)

The Priest Ezekiel was then taken from the inner court out into the outer court and then brought into

the chambers provided for the priests: "Then he brought me forth [out of the inner court] into the utter [outer] court, the way toward the north, and he brought me into the chamber (*I-P, P¹*) [for the priests] that was over against the separate place [all about the temple platform], and which was before [over against, *R.V.*] the building toward the north. Before the length of an hundred cubits was the north door (*I-R*), and the breadth was fifty cubits. Over against the twenty cubits [*I-M*; Ezek. 41:10] which were for the inner court, and over against [but not on] the pavement (*I-D*) which was for the utter [outer] court, was [this priests' chamber built] gallery against gallery in three stories. And before the chambers (*I-P¹*) was a walk (*I-Q*) of ten cubits breadth inward, a way of one cubit [one hundred cubits long, *Sept.*]: and their doors toward the north. Now, the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building. For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground. And the wall that was without over against the chambers toward the utter [outer] court, on the forepart of the chambers (*I-P*), the length thereof was fifty cubits. For the length of the chambers (*I-P*) that were in [abutted out on] the utter [outer] court was fifty cubits [from east to west, or parallel to the length of the temple]: and, lo, [the chambers (*I-P¹*)] before [on the side toward] the temple were an hundred cubits. And from under these chambers was the en-

try on the east side, as one goeth into them from the utter [outer] court."—42:1-9.

On the other side, that is on the south side, were like chambers (*I-P², P³*) or galleries, as stated by verses ten to twelve. These chambers were built on the platform (*I-H*) of the inner court. Ezekiel entered this section of the chambers by walking up the eight steps (*I-R¹*) from the outer court to the platform, but there was probably an entrance at the rear end of the inner court by which he might have entered.

The purpose of these chambers is then made known, to wit: "Then said he unto me, The north chambers (*I-P, P¹*) and the south chambers (*I-P², P³*), which are before [outside of] the separate place (*I-M*) [round about the temple platform], they be holy chambers, where the priests that approach [are near, *R.V.*] unto the Lord shall eat the most holy things: there shall they lay the most holy things, and the meat [meal, *R.V.*] offering, and the sin offering, and the trespass offering; for the place is holy."—42:13.

The priests ministered about holy things before the Lord. "Do ye not know, that they which minister about holy things live [feed, *margin*] of the things of the temple? and they which wait at the altar are partakers with the altar?" (1 Cor. 9:13) The non-priestly Levites ate of the things that were holy unto the Lord, such as tithes of the people. (Num. 18:26-31) The things that the priests ate were most holy unto the Lord. (Num. 18:9, 10) The priests are most intensely devoted to Jehovah God, and hence Jehovah provides for them the things that are most sacred to him.

It is to this priestly company, of which Peter is one, that he writes: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1: 3, 4) Such "all things" mentioned by the apostle includes the anointing of the priests as ambassadors of the King and the great privilege of representing Jehovah and the kingdom in service and of being his faithful representatives while on the earth. The "great multitude" class, represented by the non-priestly Levites, did not have and enjoy these precious privileges. The special chambers above described were for the priests; and into them the non-priestly Levites were not permitted to enter, because they serve "before the throne".—Rev. 7: 15.

Christ Jesus on coming to the temple as the representative of Jehovah 'gathers together unto himself' the faithful priestly class. (2 Thess. 2: 1) It is such that constitute God's faithful remnant on earth and that are anointed to the priestly office. The words of Jesus, addressed to the faithful risen saints and the anointed remnant, here apply: "In my Father's house are many mansions [abiding places or chambers] . . . I go to prepare a place [special chambers in God's temple] for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." (John 14: 2-4) These chambers of the priests described by Ezekiel therefore represent the "heaven-

ly places in Christ Jesus" for those of the royal house yet on earth. (Eph. 2: 1-7) It is into these chambers that the faithful remnant have now been brought, and it is these that Paul had in mind when he wrote: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus." (Eph. 2: 6, 7) It is into this condition of "joy of the Lord" that the remnant have now been gathered.

Ezekiel had been taken into the outer court and then into the priestly chambers. Now once in these chambers, the priests were not to go out of the holy place into the outer court while clothed in the priestly garments. "When the priests enter therein, then shall they not go out of the holy place into the utter [outer] court, but there they [in the priests' chambers] shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for [or, pertain to] the people." (42: 14) This is an important lesson to the remnant now. The priests are installed in their offices as servants to the Lord God, and not for the purpose of exhibiting themselves before men. Now under the robe of righteousness and clad in garments of salvation, which Jehovah has provided, they are accepted as under-priests through Christ Jesus. His angels are commissioned as deputies to appear as "ministering spirits" in behalf of the remnant. The garments of the priests identify them as servants of Jehovah God, but for the remnant to

use their priestly office to obtain the superstitious awe of the people would be entirely wrong.

Catholic priests and Protestant clergymen in the organization of "Christendom" clothe themselves in garments of splendor and in these appear publicly in parades and in other public places in order to receive the salutations and salaams of the people. These "gentlemen of the cloth" are so called because they wear a dress or frock coat peculiar to the clergy, with their collar buttoned in the back and their vest wrong side front, and by these say in substance: "Behold, we are the priests of our church." The Pharisees did the same thing, and for this reason they received the rebuke from the Lord. These modern-day clergymen love to be addressed as "Father", "Reverend," "Doctor," "Rabbi," and so forth, just as the Pharisees did; but for one of God's anointed to do likewise would be an abomination before the Lord. "But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." —Matt. 23: 5-10.

Some of God's children for a time ignorantly thought that they must always wear a funeral frock coat and a cross-and-crown pin and such things, that they might be known as the representatives of the

Lord. In this they were wrong, and since the coming of the Lord to the temple the faithful have been enlightened even in such matters and recognize that Jehovah made the beautiful colors and these are pleasing, and that they may wear such with propriety. The Lord's anointed are now to let the truth shine through them as witnesses for Jehovah by bearing his fruit of the kingdom to the people in order that the people may know that Jehovah is God and give the honor and praise to him to whom it justly belongs. Instead of posing before the people that they may attract attention to themselves, the faithful remnant are to be, as Paul conducted himself, "all things to all men," and to magnify the message of God's Word to the end that the people may know that their only hope is the kingdom of God. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. . . . And this I do for the gospel's sake, that I might be partaker thereof with you." (1 Cor. 9: 19-23) Men will judge the remnant just like other men, but God looks upon them as spirit creatures with the right to live as such. "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. 4: 6) The faithful priestly class, therefore, are not to profane the things of God by using their office to call attention to their own importance or to gain personal advantage over the people. The things which they handle are holy, and hence are to be used to the glory of God.—44: 19.

Degrees of faithful devotion put men in different classes: "Now, when he had made an end of measur-

ing the inner house, he brought me forth [out of the inner court and down from its platform] toward [by the way of] the gate (*I-A*) whose prospect is toward the east, and measured it round about. . . . He measured it by the four sides: it had a wall round about, five hundred reeds long [six great cubits to the reed], and five hundred broad, to make a separation between the sanctuary [between that which was holy (*R.V.*) and exclusively for the priests] and the profane place [that which was common (*R.V.*) and therefore excluded to the outer court]." (42:15-20) This shows that the non-priestly class, the "great multitude", are classed with the common in the outer court of God's arrangement. Their less devotion to God, and their not separating themselves from the profane under Satan's organization, are the reason for such classification. This picture therefore shows that God classifies his people and makes distinctions and separation between those most completely attached to and devoted to him and those only partially so. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—Rev. 22:11.

HIS GLORY

(EZEKIEL, CHAPTER 43)

Jehovah's glory is above all. "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." (Ps. 8:1) His prophet had been caused to write: "When the Lord shall build up Zion, he shall appear in his glory."—Ps. 102:16.

The heaven-sent messenger now brings Ezekiel to the gate looking toward the east. "Afterward he brought me to the gate (*I-A*), even the gate that looketh toward the east." (43:1) This gate was directly in line with the porch and door to the temple. Jehovah's great Messenger approaches from that direction. (Mal. 3:1; 4:2) "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of [Jehovah's Messenger] the Son of man be."—Matt. 24:27.

All the light that comes to this earth comes from the direction of the east. "And, behold, the glory of the God of Israel came from the way of the east, and his voice was like a noise [like the sound, *R.V.*] of many waters: and the earth shined with his glory." (43:2) This great event now taking place was foreshadowed on other occasions. When the tabernacle of the wilderness was reared up the glory of the Lord filled it. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." (Ex. 40:34, 35) At the dedication of Solomon's temple the glory of the Lord 'appeared'. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord."—1 Ki. 8:10, 11.

The vision that Ezekiel was given was far more wonderful and glorious than that which appeared at the tabernacle and the prophetic temple, and was far

more significant. The appearing of Jehovah at his temple means that the "last days" of Satan's organization have come and the time for the vindication of Jehovah's name is at hand. His glory came from the way of the east, the same direction as that from which the angel ascended having the seal of the living God with which to seal God's faithful servants. (Rev. 7:2) That the coming of Jehovah to his temple is of greatest importance is further signified by the fact that Ezekiel heard His voice "like the sound of many waters". Thus the Lord calls attention to his coming in the most impressive manner, causing his message to be given a far-sounding proclamation. The world sees not his coming; but his faithful sons see it, and are caused to give proper announcement thereof.

The "earth" that "shined with his glory" means the revealed part of Jehovah's organization, which is the remnant of spiritual Israel and yet on earth. Ezekiel in the spirit was in the land of Israel when he had this vision, showing that the vision comes to the covenant and devoted people of God, and not to the non-Judeans or "organized Christianity", so called. The coming of the Lord to his temple, therefore, was the time of the fulfilment of the prophecy directed to his faithful sons, to wit: "Arise, shine [be enlightened, *margin*]; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth [Satan's organization, and particularly "Christendom"], and gross darkness the people [those who use "organized Christianity" for their selfish purposes]: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isa. 60:1,2) This is the time for the testi-

mony to be delivered by God's people in the earth, and therefore the time for them to be enlightened. "Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory."—Ezek. 10:4; see *Vindication*, Book One, page 118.

When Jehovah sent Ezekiel to prophesy concerning the destruction of Jerusalem Ezekiel saw a like glory of Jehovah. "And it [the glory of the God of Israel] was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city [symbolic of "Christendom"] [prophecy that the city should be destroyed (*margin*), as directed by the Lord]: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face." (43:3) At the very beginning of his prophecy Ezekiel tells of his vision of four cherubs and a great chariot of four wheels and of the firmament above them, and above which Jehovah sat upon his throne. (Ezek. 1:10-28; see *Vindication*, Book One, page 22) Ezekiel was there given a vision of Jehovah's mighty organization and he fell upon his face. The vision pictured Jehovah's superiority over his organization. God's faithful remnant, whom Ezekiel foreshadowed, now must recognize Jehovah's great organization and show proper veneration for it. They must worship and be fully obedient to "the higher powers".—Rom. 13:1.

Jehovah's glory is not imaginary, but must be a manifestation of his power, and this is made known to the people of his organization. "And the glory of

the Lord came into the house [the sanctuary of the temple], by the way of the gate (*I-A, E*) whose prospect is toward the east." (43:4) The coming of the Lord to his temple indicates that the time of hostilities for the destruction of Satan's organization has arrived, by reason of the fact that he is accompanied by his living creatures of his great organization and it moves in great chariot-like formation prepared for and advancing for war.

It seems quite certain that the "living creatures" and the "wheels" enter into the temple with Jehovah. Isaiah had a like vision in which he saw the seraphim with the Lord in the temple. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." (Isa. 6:1, 2) This supports the conclusion that his war-chariot and living creatures enter into the temple with the Lord. This would also indicate that the Lord, coming to his temple, would first awaken out of death the sleeping saints who had died faithful, and bring these into the temple, and that then he would gather unto himself all the remaining living creatures of his organization, including his remnant now on the earth. The presence of the holy angels with the Lord in his temple is shown. (Rev. 15:6; Matt. 25:31) "And I will shake all nations, and the desire of all nations shall come [Christ Jesus coming into the temple as Jehovah's Messenger, but followed also by the members of his body]; and I will fill this house with glory, saith the Lord of hosts." —Hag. 2:7.

Because the glory of the Lord God appeared by way of the gate whose prospect is toward the east, that gate was sanctified. Thereafter it was closed. (44:1-3) The prophecy indicates that now Jehovah takes up his abiding place at the temple, as nowhere else in the prophecy is it shown that he leaves the temple.

"PLACE OF MY THRONE"

Men do not prophesy by their own power, nor do men interpret prophecy. "So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house." (43:5) The remnant do not by man's wisdom discern the arrival of the Lord at his temple. It is the spirit of the Lord that enables the remnant to see that the Lord has come to his temple. Many who claim consecration to the Lord have not discerned this great truth, and thus is shown that the spirit of the Lord has not instructed them. Ezekiel was brought into the inner court by the spirit of the Lord. The non-priestly class is not granted the privilege of having this close-up view of the Lord's presence. It is the priestly class that are in the temple, and who behold the glory of the Lord. Under such circumstances every one in the temple must speak of the glory of Jehovah. (Ps. 29:9) The Prophet Ezekiel, in another chapter, described a polluted and unclean temple made so by those who professed to be servants of God. There is a great contrast between that evil house and the clean and undefiled temple to which the Lord comes. Ezekiel was the only man in the temple at the time of the incoming of God's glory, and with him was God's angel, the

heaven-sent messenger, his guide. The vision is a very intimate one of the Lord to his servant, but the remnant whom Ezekiel pictured are commanded to tell others of God's people about it. In obedience to this commandment the faithful have been telling others about the temple of Jehovah.

It was in the spring of 1918 that the Lord Jesus, as the representative of Jehovah, appeared at the temple, and from that time forward the glory of Jehovah has been there. "And I heard him speaking unto me out of the house; and the man stood by me." (43:6) When Ezekiel heard the Lord speaking to him the man stood by him. "The man" was the heavenly messenger, and this pictures the heavenly messengers or angels of the Lord now used by the Lord in behalf of the remnant. These angels are invisible to human eyes and are there to carry out the orders of the Lord. No doubt they first hear the instruction which the Lord issues to his remnant and then these invisible messengers pass such instruction on to the remnant. The facts show that the angels of the Lord with him at his temple have been thus rendering service unto the remnant since 1919. The Lord from his holy temple speaks: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple." (Mic. 1:2) The faithful remnant in 1922 began to hear and to respond: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." —Isa. 6:8, 9.

That the temple company will have part in the vindication of Jehovah's name, and glorify his holy name, is shown by the words of the Lord spoken to Ezekiel: "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places [in their death, *A.R.V.*, margin]." (43:7) The temple of which Ezekiel had a vision is a representation of God's royal house, his kingly organization. Here at the temple Jehovah makes the faithful anointed members of his organization to be kings and priests with Christ. (Rev. 1:6) Jehovah's organization is the place of his rest. (Ps. 132:13, 14) It is therefore 'the place of the soles of his feet'. His entire organization is subject to him, as it is written: "The head of Christ is God." (1 Cor. 11:3) His organization is his dwelling place. This corresponds with Revelation 21:3.

The prophetic house of Israel defiled the name of Jehovah, but the real or royal house after the spirit will never defile his holy name. "Christendom" by her ruling factors has greatly defiled the name of Jehovah God. That wicked organization has tried to make Christ to have concord with Satan's organization and to make the temple of God have agreement with idols. (2 Cor. 6:15, 16; Rev. 17:1, 2) The kings of the earth and their allies, the faithless "Christendom", have at all times of their existence been no better than dead carcasses, because they were dead in trespasses and in sins. The hypocritical claims of such

that they represented God have greatly reproached and defamed his holy name, but they will never be permitted to do so again.

The Lord then told Ezekiel how the hypocritical religionists had defiled his name, and what should be their fate: "In their setting of their threshold by my thresholds, and their post by my post, and the wall between me and them; they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger." (43:8) The worldly rulers have made God's sacred temple to appear as a common thing. Politicians, Big Business, and the clergy have used the name of the Lord for their own wicked and selfish purposes. They have set up a state religion in the name of the Lord God, and have told the people that such state religion must be practiced by them. They have suppressed the truth and God's witnesses in the truth. The clergy and their allies have held forth politics and what is called "patriotism" as the obligation which God has laid upon his people. They have adopted their abominable thing, the League of Nations, as a substitute for God's kingdom, and have placed it in God's holy place. Such defiling will no longer be possible under God's arrangement. (45:1-6) Because of these abominable things committed by "Christendom" God consumes them in his anger. The words "I have consumed them in mine anger" are prophetic words of what Jehovah will do at Armageddon to these defilers, just as he did to the ancient kings of typical Israel.

The Lord now in his temple says to Ezekiel, and therefore to the class whom Ezekiel represents: "Now

let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever." (43:9) These words constitute a warning to God's remnant now, and to all who have made a covenant to do Jehovah's will. In the land of "Christendom", and within the church systems, there are those who have made a covenant with God and who think to make themselves acceptable by self-righteousness, and yet at the same time they affiliate with the ruling factors of Satan's organization, who are like dead carcasses. These must be put away. "Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern." (43:10) This is a commandment to the faithful remnant to make known to all "Christendom" God's purposes. The purposes of Jehovah are symbolized in this visionary temple. This message must go to the "prisoner" class, and to the self-righteous, that they may have an opportunity to discern the difference between the holy and the unclean, and between God's organization, and his works, and the works and organization of Satan the enemy.

A knowledge of their real condition should make the "great multitude" ashamed. "And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." (43:11) This command applies to God's

remnant now. "This is the law of the house; Upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, this is the law of the house." (43:12) The profane and unclean must keep away from the temple ground. The house of the Lord is high up; "the mountain of the Lord's house." (Isa. 2:2, 3) The temple proper is built upon the third or topmost platform above the ground that is outside of the wall. The entire enclosure is on the top of the great mountain. (40:2) This shows that Jehovah's royal house or temple class surmounts the mountain of God's organization and is the capitol of that organization.

THE ALTAR

The Lord Jesus Christ is the great sacrificing Priest, and his service is all-sufficient for the atonement of sin. The remnant are shown the measurements of the altar, that they may have an appreciation of what sacrifices they may offer. "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." (Rev. 11:1) "And these are the measures of the altar (*I-I*) after the cubits: The cubit is a cubit and an handbreadth; even the bottom (*Diagram V*) shall be a cubit, and the breadth a cubit, and the border (*V-v*) thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar. And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth (*V-w*) one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit. So the altar

shall be four cubits; and from the altar (*V-z*) and upward shall be four horns (*V-y*). And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof. And the settle shall be fourteen cubits long, and fourteen broad in the four squares thereof; and the border (*V-x*) about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs [the steps thereof, *R.V.*] shall look toward the east." (43:13-17) The hearth of the altar is foursquare. In offering the sacrifice the high priest ascends the steps with his face toward the door of the temple, moving in the same direction as the sun moves across the sky.

The altar here described (*I-I*) is different from the "altar of wood" (*IV-s*) situated in the holy of the temple. (41:22) Primarily the altar here represents the ransom sacrifice of Christ Jesus. The Lord Jesus stated that his blood is the blood of the New Covenant; therefore the altar must represent sacrificial privileges in connection with the New Covenant, which must be validated at Mount Zion with the blood of Christ Jesus. The faithful followers of Christ Jesus, and therefore members of the royal priesthood, officiate at this altar by reason of the fact that they are 'made able ministers of the new covenant'. (2 Cor. 3:6) Jehovah selects those of the royal priesthood, and with that man has no deciding power whatsoever. "And thou shalt give to the priests the Levites that be of the seed [house] of Zadok, which approach [are near, *R.V.*] unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering." (43:19) The heavenly priesthood will not be of the ancient Aaronic priesthood. The clergy of "Christendom" will be no part thereof. Not even Christ Jesus

selects these places for himself. "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec." (Heb. 5:5,6) Jehovah decides the entire matter. All of the royal priesthood are selected by Jehovah, and these are with Christ Jesus, the High Priest, at the inauguration of the New Covenant.

As Christ Jesus approaches to the inauguration of the New Covenant he approaches Jehovah God with the merit of his own human sacrifice (this being pictured in this prophecy by "a young bullock for a sin offering"), which sacrifice was made in behalf of mankind. The under-priests accompany him at the presentation of his merit. The application of his merit in behalf of mankind is pictured in verses twenty and twenty-one. The true and meritorious 'blood sprinkling' takes place at the inauguration of the New Covenant. "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. 12:24.

The offering of the kid is not made at the same time, but on the second day. "And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock." (43:22) The "kid of the goats" represents the members of the body of Christ, the under-priesthood, and this illustration shows that the sacrifice of the body by the Lord is only secondary in significance in connection with the sin-offering and in the inauguration of and carrying into effect of the New Covenant. The body members

have part in it by reason of the fact that they are part of the priesthood, but the real value is in Christ Jesus himself.

The burnt offering determines the acceptableness of the sin-offering: "When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord. Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish." (43:23-25) The offering of the bullock as a sin-offering is followed by the burnt offering which is evidence of God's acceptance of the sin-offering. During the entire Christian era God has been accepting those who will finally constitute members of the body of Christ, and who are pictured by the sin-offering of the "kid of the goats", which was offered on each day for seven days. "Seven days shall they purge [make atonement for] the altar, and purify it; and they shall consecrate themselves." (43:26) The closing hours of the 'seventh day' are now here and the purging or atoning work will soon end, and then the inauguration of the New Covenant shall take place and it shall be put in operation for all mankind.

The end of the period of sacrifice will mark the end of the "seven days". "And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God." (43:27) The

"eighth day" is the day or time following the period of sacrifice; hence it marks the beginning of the judgment day of the individuals of mankind under the terms of the New Covenant. Then the people will be calling on the name of the Lord "to serve him with one consent", and the royal priesthood will be serving as mediator for the people with God. The work of reconciliation will continue during the thousand-year reign, and at the conclusion thereof "I will accept you, saith the Lord God". That will mark the time when Christ Jesus turns over the kingdom to Jehovah.—1 Cor. 15:24.

EAST GATE SHUT

(EZEKIEL, CHAPTER 44)

From the inner court Ezekiel was brought to the east gate. "Then he brought me back the way of the gate of the outward sanctuary [the outer gate of the sanctuary, R.V.], which looketh toward the east, and it was shut." (44:1) This gate (I-A) is the entrance-way from the outside into the outer court. The gate "which looketh toward the east" is the one that Jehovah's glory used in entering into the temple. This gate Ezekiel saw was shut. To say the closing of this gate would indicate that the claim made by some that the remnant class in the temple will never fall out is an erroneous claim. The remnant are now in the temple, but faithfulness unto death marking their complete change in the likeness of the Lord Jesus Christ must be maintained, in order to abide there for ever.

To be sure, the 'narrow way to life' will be closed in God's due time, but the 'shut gate' seen by Ezekiel

does not seem to refer to the closing of the narrow way to life. Rather it seems to mean this, that since the coming of the Lord to the temple the privilege of entering into the royal house of Jehovah is seen to rest entirely with Jehovah, and with no creature. No man takes this honor to himself; but the man must first receive the call from Jehovah, accept and respond to that call, and then prove faithful according to the measurements or requirements of the Lord. Such a man is not anointed to the kingdom as soon as he is spirit-begotten. It is only after he has proved faithful up to a certain point that then he is anointed and is pictured as entering the temple. Jehovah has declared that he will give this honor to none besides his 'elect servant' class; hence it is closed to all others. (Isa. 42:8) It was in the year 1930 that the Lord caused to be published in *The Watchtower* the clearer view of the way into "Jehovah's Royal House", and since then the remnant discerned clearly how "shut" a proposition God's royal house is. (*The Watchtower*, January 15 to March 15, 1930) Only those who comply with the rules or measurements can enter.

The reason for the shutting of this outer gate is then told to Ezekiel. "Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut." (44:2) This decree Jehovah declares to him "that hath the key of David, [him] that openeth, and no man shutteth; and shutteth, and no man openeth". (Rev. 3:7) Jehovah gives this honor to whomsoever he will. (Isa. 42:8; Heb. 5:4-6) It is certain that the Lord's angels look well to the safeguarding of the

entrance and carefully inspect every one who is presented at that gate. Elsewhere it is shown under what circumstances, and when, and to whom, the east inner gate (*I-E*) is opened.—46:1-8, 12.

The Scriptures give abundant proof that the faithful prophets of God will be given by the Lord the honorable place of "princes in all the earth". "As for the prince, he shall sit therein as prince to eat bread before the Lord; he shall enter by the way of the porch (*III-h*) of the gate (*I-A*), and shall go out by the way of the same." (44:3, *R.V.*) These faithful men of old will be perfect human creatures when resurrected and will be representatives of the Lord on earth, the great "Prince of life". These men have a "better resurrection" than other men, and thus enter into the glory of God. In support of this conclusion Jesus said: "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." (Luke 13:28) "And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God." (Luke 14:15) The faithful men who are made "princes in all the earth", sitting in the outer gate, do not detract from the glory of God that first passed through it. "He shall enter by the way of the porch of that gate (*I-A*), and shall go out by the way of the same." But note that these princes *do not enter* the inner court (*I-H*) or step over the inner threshold of the east inner gate.

The "prince" does not enter the "inner court", which is a precinct of the priests. The close proximity, however, shows the close relationship that shall obtain between the royal priesthood and the

faithful prophets of God who will be made princes in all the earth. The word "prince" here includes all these princes. These are given an honor that the "great multitude" or non-priestly Levites will not enjoy. The princes enjoy this honor only because they are the earthly representatives of those to whom Jehovah gives his glory, to wit, the royal priesthood.

Ezekiel is then brought into the inner court (*I-H*) by way of the north gate (*I-E*¹). "Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord; and I fell upon my face." (44:4) The east gate (*I-E*) being shut by the Lord, Ezekiel is led from the east gate and goes north and around and enters the inner court through the north gate (*I-E*¹) used by the priests. Ezekiel beholds the glory of the Lord filling the temple and he falls down to worship. After this he sees God's river of life, the waters of which flow forth from the temple. He hears further instructions of the Lord from this time onward, as the record shows down to chapter forty-six, eighteenth verse. Since the remnant have discerned the 'shut gate' proposition they have beheld Jehovah's glory in his temple in a far greater degree than ever before. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." (Ps. 11:4) "But the Lord is in his holy temple: let all the earth keep silence before him."—Hab. 2:20; see also Ezek. 10:3, 4; Isa. 6:1-5.

The instruction given to Ezekiel begins: "And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of

the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary." (44:5) Judgment begins at the house of God. (1 Pet. 4:17) Ezekiel is told to mark well what he sees and hears. "The hearing ear, and the seeing eye, the Lord hath made even both of them." (Prov. 20:12) God has graciously given both the hearing ear and the seeing eye to his faithful remnant now on earth. Ezekiel is thus made to occupy the position of a law-transmitter to God's people like unto Moses declaring unto Israel the tabernacle pattern shown to him in the mountain. (Heb. 8:5; Ex. 25:40) God's remnant is now being thus used. Jehovah's commandments must now be called to the attention of his covenant people, and these commandments must be observed and kept by them. The manner of the remnant in serving God in going in and out of his temple service is very important to observe. We must get acquainted with his gates of praise and must use them as he has commanded. His organizational directions must be observed and obeyed.

Rebellious "Christendom" must be warned. "And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations." (44:6) Therein is the "great multitude". "Christendom" must be told that "the end of all things is at hand" and that the time for the end of their abominations has come. Let this suffice them for all time. The message of warning that the remnant has delivered to "Christendom", and particularly that message first proclaimed July 26, 1931, was here clearly foretold. "Christendom" has committed many abominations in

the name of the Lord. "In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, because of all your abominations." (44:7) The clergy have brought into what they called 'the church of Christ and of God' those who made no pretense of consecration to do the will of God, who were not justified by the shed blood of Christ Jesus, and who then had no faith in the merit of his sacrifice. Many of these so-called "pillars in the church" of "Christendom" wholly repudiate the blood of Christ and the Word of God.

The clergy have had no real, honest concern about God's house and its reputation, but have been ready to let it be polluted by bringing in those men of uncleanness, just so they could get members into their congregations for support and from whom they received collections. They have opened their arms to the big and corrupt politicians, the capitalists and the crooks, and have invited them to come in and share their delicacies, and paid them for so doing by giving them their support and full cooperation in their oppressive schemes. In the face of such abominations the clergy have broken God's everlasting covenant by participating in the shedding of human blood, and also their covenant which they have claimed to have with God to do his will and his service. Assuming his name and the name of Christ they were in at least an implied covenant to do God's will, and such they have utterly failed to do. They must be warned, and the remnant is now engaging in that very work.

Jehovah has caused the greatest amount of testimony work to be done within the realms of "Christendom", manifestly because therein is practiced the greatest amount of hypocrisy and are found the greatest abominations. "And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves." (44:8) Jehovah's witnesses have carried the message of truth to the people throughout "Christendom", but instead of listening to this message many people have had itching ears to hear themselves approved by the conscienceless and paid clergymen. Hence they have preferred to select "learned clergymen" for themselves, to whom they have paid their dues; that they might listen to the wisdom of men, which does not require obedience to God and to his righteous laws. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"—Jer. 5:30, 31.

Today the clergymen do not tell the people of the Word of God, but preach about things that are entirely foreign to his Word. Jehovah God has his own organization by and through which he dispenses "meat in due season" for those who walk in the right way. It is not man's message, but God's Word of truth, that is dispensed. Those who have left the Society, or earthly part of God's organization, and who choose to follow human leaders, are guilty of the same offense, and hence are judged and gathered out of the family of God.

The angels have stood guard at the temple gate and carried out the instructions of the Lord. (Matt. 13:41) No unclean shall enter therein; and those who ensnare others, and work contrary to God's law, are unclean, and hence excluded. "Thus saith the Lord God, No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." (44:9) It is now well known that the judgment of the Lord began in 1918 and there followed a sweeping change from and after that time in the personnel of those who 'keep his commandments and do that which is pleasing in his sight', and who carry on his work as he has organized it. Christ Jesus has closed the door to "Christendom" and to the "evil servant" class; hence the fulfilment of the prophecy of Isaiah 52:1: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."

THE GREAT MULTITUDE

Only those who respond to God's invitation to the kingdom are ever in line for the kingdom. Many who were begotten of the spirit of God gave no further heed to learning and obeying his commandments. "And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity." (44:10) The Levites did not come into line for the priesthood; and likewise the "great multitude" class (Rev. 7:9-17) never did respond to the call for the kingdom and come into line for a place

in the royal house of Jehovah. They have been held back by selfishness or some other sort of idol. They have made idols of their congregational organizations, which they call by the name of "the church". Thus many have been held back from a full devotion to the Lord God and have gone along in the same crowd with the unconsecrated and unclean and have wandered far from the Lord. They have been held prisoners by their church affiliations and by their clergy. They must bear their iniquity, not in heaven, but in their last days on the earth. At the present time they are in the 'prison houses', but in due time they will come in for what Samson received just before the falling down of the house.

The fact that they are not awarded the "prize of the high calling" cannot be construed as 'iniquity bearing', because they never even responded to that call. Receiving life at all as spirit creatures is a gracious consideration and gift from Jehovah to them, and therefore could not be a punishment. They receive life because of their finally keeping their integrity under the great and final test. Their iniquity must and will be borne when the old structure falls and completely collapses. (Zech. 14:2) Suffering an ignominious death rather than to deny the Lord will cause the Lord to finally approve the "great multitude" class. Because washing their robes in the blood of the Lamb denotes their approval by Jehovah, it is written: "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." (Rev. 7:15) In harmony with this Ezekiel records: "Yet they shall be ministers in my sanctuary, having

charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them." (44:11) Before leaving the earth they will praise God at his gates.

They are given a place in the organization of Jehovah and "shall slay the burnt offering and the sacrifice for the people". Evidently they slay these burnt offerings at the north gate, where the tables are located for the dressing of the sacrifice. (40:39-43) They were not admitted into the inner court, but the farthest they would go would be the "porch" (*II-h*) at the north inner gate (*I-E'*), where are located four tables, two on each side of the passageway, or they may use the four tables situated outside of the entryway of the north gate. They minister unto the people, but that cannot be compared with the privilege of ministering to Jehovah, which the members of the royal priesthood enjoy. The office of the "great multitude" seems to mean that they have some intermediate work between the peoples of earth and The Christ, that of making the offerings of the people ready to be received by Christ, who in turn would offer them to Jehovah. This is indicated by the fact that the Levites, picturing the "great multitude", "slay the burnt offering" before turning the same over to the priest.

The "great multitude" was foreshadowed by the scapegoat. Aaron the priest imputed to the scapegoat all the iniquities of the children of Israel and all of their transgressions and sins. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins,

putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." (Lev. 16:21, 22) In harmony with that picture the Lord says of the "great multitude": "Because they ministered unto them before their idols [their church systems, the clergy and such like], and caused the house of Israel to fall into iniquity [became a stumblingblock of iniquity unto the house of Israel, *R.V.*]; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place; but they shall bear their shame, and their abominations which they have committed." —44: 12, 13.

This shows that the "great multitude" cannot be recipients of the divine nature at the resurrection. The divine nature would be too intimate a privilege for them. Their course of action while on the earth is not wholly towards Jehovah, and they will not be given the "most holy" privileges in heaven. That which will doubtless cause members of the "great multitude" to weep tears of bitterness is the fact that they have brought reproach upon the name of Jehovah and have failed to have any part in the vindication of his name. They will be glad for any place where they may live forever in happiness, but when they fully realize how they have participated in defaming the name of the Most High they will be in great distress and bitterness. Thereafter God will extend his

mercy toward them and wipe away their tears.—Rev. 7:17.

When cleansed the "great multitude" will be graciously given a place of service before the royal house. "But [yet, *R.V.*] I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein." (44:14) God's law governing the Levites who foreshadowed the "great multitude" provides: "And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you." (Num. 18:2-4) This proves that the "great multitude" will be subordinate to the royal family of God, serving before the throne.—Rev. 7:15.

THE ROYAL PRIESTHOOD

Jehovah declared his purpose to have a royal priesthood after the order of Melchizedek. Christ Jesus is the Head of this priesthood, and with him are associated one hundred and forty-four thousand underpriests. (Ps. 110:4; 1 Pet. 2:9, 10) Ezekiel is given instructions concerning the service of the priesthood: "But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children

of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God." (44: 15) The royal priests are divine sons of the **RIGHTEOUS ONE JAH**. The Aaronic priesthood was taken from the tribe of Levi. The high priesthood of Zadok dates from King David's day. (2 Sam. 8: 17; 15: 24-36; 19: 11; 20: 25) The Zadok family was fittingly chosen because of faithfulness to God and his kingdom interests as represented by King David. This is proof that it is faithfulness to God in the performance of duty that brings his approval.

The family of Zadok was descended from God's favored priest Phinehas, but not through the unfaithful house of the high priest Eli, but through Amariah and Ahitub. (1 Chron. 6: 1-8, 50-53) "So Solomon thrust out Abiathar [descendant of Eli] from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh." (1 Ki. 2: 27) "And I will raise me up a faithful priest, that shall do according to that which is in mine heart, and in my mind: and I will build him a sure house: and he shall walk before mine anointed [King] for ever. And it shall come to pass, that every one that is left in thine [Eli's] house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread."—1 Sam. 2: 35, 36.

In Ezekiel's day these priests, "Levites, the sons of Zadok," were represented by the high priest Jehozadak, which means "Jehovah is just" (1 Chron. 6: 14, 15), and by his successor Joshua, meaning "Je-

hovah saves". (Hag. 1: 12; Zech. 3: 1, 8, 9; 6: 11, 12) This same Joshua was the high priest who, together with Zerubbabel, built the prophetic temple at Jerusalem after the return of the Israelites from Babylon. These priests remained faithful to God, which is shown by the prophecies of Haggai, Zechariah and Ezekiel. Jehovah speaks with commendation and approval of Phinehas, in Numbers 25: 11-13, because of his faithfulness. Eli's priestly house pictures those who are unfaithful to their covenant with God and who join the Antichrist.

In 1917 to 1918 a crucial test came upon the people of God, and out of that test came the "faithful and wise servant" class pictured by "the sons of Zadok that kept the charge of my sanctuary when the children of Israel went astray from me". This strongly supports the conclusion that after God calls one to the kingdom and that call is accepted the called one must be put to a test in order to determine his faithfulness and must prove faithful under such test before being chosen and anointed to a place in the royal priesthood. The approved ones, says the Lord, "shall stand before me to offer unto me the fat and the blood." The fat and the blood were special parts of the sacrifice that belonged exclusively to Jehovah God, and which were offered to him by the priests. The life is in the blood, and Jehovah is the only source of life. "And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savour. All the fat is the Lord's. It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood." (Lev. 3: 16, 17) "For the life of the flesh is in the blood: and I have

given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."—Lev. 17:11.

The faithful priesthood of the sons of Zadok pictured or represented the faithful who were chosen to membership in the royal priesthood and made members of Jehovah's royal house. "They shall enter into my sanctuary, and they shall come near to my table (*IV-s*), to minister unto me, and they shall keep my charge." (44:16) There was no ark of the covenant or mercy seat for the priests to come near in this temple (*I-L*; *IV-L*) which Ezekiel saw, and this for the reason that Jehovah is now at his temple. "The altar of wood" was there, which is called "the table that is before the Lord". Jehovah's anointed ones yet on the earth do now come near to this table before the Lord in the secret place of the Most High, not because of their own perfections, but because of the righteousness and perfection of Christ Jesus, the Head of the royal priesthood. Jehovah's confidence in this priesthood is shown by the fact that they "minister unto me [Jehovah], and they shall keep my charge".

This is the class that has access to the inner court. Because the east gate is shut, they must enter at other gates: "And it shall come to pass, that, when they enter in at the gates (*I-E¹*, *E²*) of the inner court, they shall be clothed with linen garments; and no wool shall come upon them whiles they minister in the gates of the inner court, and within." (44:17) Their garments identify them as members of the royal priesthood, "for the fine linen is the righteousness of saints." (Rev. 19:8) The remnant now on earth must have

on fine linen garments, to wit, "the robe of righteousness," showing that they have Jehovah's approval and are his witnesses. The fact that they wore no wool would indicate that these faithful ones do not shear the flock of God to provide comfort for themselves in God's service.

The clothing required to be worn by the royal priesthood indicates that their service is one of joy: "They shall have linen bonnets [*tires*] upon their heads, and shall have linen breeches upon their loins [lest their nakedness appear (Rev. 3:18; 16:15)]; they shall not gird themselves with any thing that causeth sweat." (44:18) The priest must have on nothing that "causeth sweat". Sweat suggests drudgery, toil, such as the case of Adam. (Gen. 3:17-19) Woolen garments cause sweat, and would therefore be improper. Adam's "sweat" was the result of the curse, and concerning God's organization, of which the remnant now form a part, it is written: "And the leaves of the tree were for the healing of the nations. And there shall be no more curse."—Rev. 22:2, 3.

The royal priesthood is instructed not to exhibit their royal garments to the people. "And when they go forth into the utter [outer] court (*I-D*), even into the utter [outer] court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers (*I-P*, *P¹*, *P²*, *P³*), and they shall put on other garments; and they shall not sanctify the people with their garments." (44:19) This text cannot be construed to mean that the glorified saints in heaven will materialize in form or dress and exhibit themselves to the people. The text therefore must be limited in its application to Jehovah's rem-

nant still on the earth who are before the people as Jehovah's witnesses. These are not to exhibit themselves and parade themselves before the people by misusing things of their spiritual office for selfish and vain-glorious purposes. They are not to pose before the people in a sanctimonious manner as Jehovah's witnesses in order to impress others with their own importance or to cause the people to look upon them with awe. Such a course would be entirely displeasing to the Lord. Jehovah's witnesses are his servants; and when they go before the people with his message in book form, or by other means of testifying, they are to give Jehovah all the glory and honor, and none to man. (Hag. 2:11, 12) Nor is it proper for God's chosen ones to sanctify those whom God does not elect. The royal priesthood is chosen by the Lord, and not by any creature.

Let Jehovah's chosen servants take notice of this instruction, to wit: "Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll [shear] their heads." (44:20) God gives the woman her hair for a head covering, and the woman is a picture of the church. (2 Cor. 11:2) Whether the woman's hair is rolled up in a knot on the top of her head or whether it is cropped is not material, but it is a shame to shave the head and then tie a white cloth over it and wear a black bonnet in order that others may see and say: "That is a real sanctimonious person." Nor are the men to wear long hair in order that they might appear as unusually pious souls and cause the people thus to say. Paul understood the Lord's instructions concerning the priesthood when he wrote that the women should not

shave their head, nor the men wear long locks. "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering."—1 Cor. 11:3-15.

"They shall only poll their heads," says the Lord in his instructions to Ezekiel. To poll means to shear. There has been a lot of foolish talk concerning the women's bobbing or cropping the hair, but there is no scripture against so doing. We should not be foolish in trying to make rules which the Scriptures do not warrant. The sum of Jehovah's instructions to Ezekiel concerning the headdress of the priesthood is that they are to do nothing that would make them especially conspicuous or would call attention to the creature, but to do everything to call attention to the Creator. They are not to make themselves particularly conspicuous by dress or appearance or ultrapius expressions. It is improper for them to go about in a mournful manner or to appear as martyrs that they may impress others. Jehovah's witnesses are happy, joyful and faithful servants of God, boldly giving the testimony of Jesus Christ and calling attention of the people to the Word and name of the Most High. Whether a certain class like them or do not like them, it is not material. God's approval is the all-important thing.

Any course of action that is extreme or excessive is displeasing to the Lord. "Neither shall any priest drink wine, when they enter into the inner court." (44:21) God's law directed that the Aaronic priesthood should not drink wine when they went into the tabernacle, but that does not mean that they may not

drink wine on other occasions and in moderation. The very language of the scripture implies that it is proper to drink wine at certain times, and then moderately. (Lev. 10: 9) "And be not drunk with wine, wherein is excess; but be filled with the spirit." (Eph. 5: 18) The spirit of a sound mind must be maintained while in God's direct service. One's best mental and physical abilities should be employed in the service of the Lord. Any attempt to serve the Lord in a loose, indifferent and shiftless manner is displeasing to him. Our very best should be given to the Lord. We should be diligent and strive to be very accurate in our work and give great care to see that it is done right and to the honor of the Lord.

We should not be man-pleasers, but should strive to please God. One with an unbalanced head, sleepy, slovenly, slothful and indifferent, whether that be caused by wine, excessive eating or anything else, is certainly displeasing to the Lord. Excessive indulgence in wine or wholesome food is very injurious, yet "a little wine for thy stomach's sake" is advisable, and a reasonable amount of wholesome food is also necessary. (1 Tim. 5: 23) Jehovah's royal priesthood must be governed by his law, and not by the whims or ideas of prudes or extremists or by other unreasonable and hypocritical rules, such as are practiced outwardly amongst those of "organized Christianity". —Prov. 3: 5, 6.

Those of the royal priesthood are not under the terms of Israel's Law Covenant, nor are they under any law that is contrary to God's law. "Neither shall they take for their wives a widow, nor her that is put away; but they shall take maidens [virgins] of the

seed of the house of Israel, or a widow that had a priest before." (44: 22) God's people put away the Law Covenant just as truly as Abraham sent Hagar away. (Gen. 21: 14) Neither may God's faithful remnant now presume to do that which is called "the Elijah work", for that work is as a widow since 'Elijah is taken away'. Paul must have had this prophecy in mind when he wrote that the followers of Christ should marry "only in the Lord". (1 Cor. 7: 39) Marrying in those days, however, was for the purpose of bringing forth children. To the remnant this instruction as given to Ezekiel would mean that they are not to unequally yoke themselves with unbelievers who have no belief in the present-day work of God's organization on earth, but that they espouse and join themselves only to that which God authorizes.

The priesthood are to be teachers. "And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean." (44: 23) This the "evil servant" class has refused to do. (See Ezekiel 22: 26; *Vindication*, Book One, page 299.) Christ Jesus is teaching the remnant the difference between the holy and the profane things, and it is the duty of the members of the remnant to so teach others who are consecrated to the Lord. Those of the remnant clearly see the distinction between Satan's organization and Jehovah's organization and devote themselves wholly to Jehovah God and his work. The "evil servant" class refuse to make distinction between the two organizations.

The purpose of the coming of Christ Jesus to the temple is for judgment. (Mal. 3: 1-3) The underpriests have something to do in this connection be-

cause it is a time for judgment. (1 Cor. 4:5) "And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths." (44:24) The judgment work is now being executed by Christ Jesus, the great High Priest, concerning such matters as the "wicked servant" class, prohibition, the League of Nations, voting, militarism and like matters. The remnant judge the issue only according to the judgment of Jehovah God, which is already written. They call attention to such judgment. Also when God's people are assembled, such as at a convention, the remnant observe God's law and statutes and carry out his commandments by calling attention to Jehovah's commandments and his judgments and by giving warning to the rulers of the nations even as he has commanded. Jesus also used the sabbath day to proclaim the kingdom, and the remnant now use the day which is called 'the sabbath' to declare the message of God's kingdom. In fact, every day with the remnant is a sabbath day. The entire church is now assembled at Mount Zion and is keeping the sabbath feast together.

These instructions show that the remnant must do what the Lord commanded, and do it as a body of devoted creatures. "And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he is cleansed they shall reckon unto him seven days." (44:25, 26) At no time and under no conditions may the remnant properly join

forces with the sin-dead, Devil-ruled world in any of its movements of reform or any other claimed efforts to make the world a desirable place in which to live. Jehovah's witnesses must keep themselves separate from the world.

Even in the case of his closest relationship after the flesh the priests could not come in contact with dead bodies without thereafter having to be specially purified by the sprinkling of water mixed with the ashes of the red heifer and refraining from the temple service for seven days. (Num. 19:1-21) This shows clearly that in the modern fulfilment the remnant may not defile themselves with the dead world for anyone's sake, not even for their dearest or closest relatives after the flesh. That means that they must not participate in any of the worldly schemes even though it would be advantageous to some near relative. Jehovah's remnant must be wholly devoted to him and his service. During the millennial reign of Christ the priesthood will not be dealing with the dead world, for the reason that the people then redeemed will be on the way to life, and, trusting in the Lord and in his redemptive blood and his saving power, the people will be on the way to justification.

The law of Jehovah is unchangeable: "And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering [to complete his cleansing from death's defilement], saith the Lord God." (44:27) God did not hold the priest for a clean priest if he put himself in contact with dead bodies, even of his most intimate relations on earth. Neither could the Lord hold guiltless, and for clean, any of the remnant in

this day of judgment who put themselves in contact with anything of the dead organization of the wicked world under Satan. The priests must "keep [themselves] unspotted from the world".—Jas. 1:27.

Those who are elevated to the royal priesthood do not serve God for any earthly reward. To lay up a treasure on the earth militates against one who is trying to follow in the footsteps of Jesus Christ. All of one's substance should be used to the glory of God, and therefore in accordance with the instructions given in the Scriptures. "And it shall be unto them for an inheritance; I am their inheritance: and ye shall give them no possession in Israel; I am their possession." (44:28) It is also true that one cannot serve Jehovah for the purpose of a heavenly reward except that he might inherit and possess Jehovah through Christ Jesus. This scripture shows that the faithful priesthood of the royal house will come into the inheritance and possession of the divine nature, which God gives only to his royal house. As to what God does allow these priests on the earth appears at chapters forty-five (verses one to four) and forty-eight (verses ten to twelve).

The priesthood is given the things necessary. "They shall eat the meat [meal] offering, and the sin offering, and the trespass offering [guilt offering]; and every dedicated [devoted] thing in Israel shall be theirs." (44:29) He who works must eat. "The workman is worthy of his meat," says Jesus. (Matt. 10:10) This proves the rule that the members of the remnant are justified in accepting a nominal sum of money for their service, which is God's provision for them to eat and be clothed with things necessary.

God's faithful witnesses are not a public charge, but they are entitled to eat. "And the first of all the firstfruits of all things, and every oblation [heave offering] of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the [a] blessing to rest in [on] thine house." (44:30) The people of good will now on earth must be taught to appreciate the fact that God's cause comes first and that Jehovah's witnesses or servants are serving that cause and, therefore, that the people do God's pleasure by giving a small sum of money toward publishing literature and books for their instruction. The people therefore have a part in providing the things needful for themselves. Their instruction is exceedingly needful. Doing so because it comes from the Lord will bring to the people some measure of blessing even now, and a greater blessing later. (Matt. 10:12, 13; 25:34-40) When glorified in heaven the priests could not live off the offerings of the people; hence the rule must be applied now.

"The priests shall not eat of any thing that is dead [that dieth] of itself, or torn, whether it be fowl or beast." (44:31) They must subsist, not on distorted and unscriptural teachings, but upon truth that is found upon the Lord's table and which he has provided for them.

ALLOTMENT OF THE LAND

(EZEKIEL, CHAPTER 45)

Ezekiel's vision discloses that God has made provision for the occupancy of the land by the priests, as well as by those who are not of the priesthood. We

must bear in mind that "the land" here is not the literal earth, but pictures the position and condition in which the members of God's organization are placed. Jesus said to his disciples: "In my Father's house are many mansions [dwelling places] . . . I go to prepare a place for you." (John 14:2) The allotment of the land, as used in this prophecy, clearly refers to the same thing. (See *Diagram VI*, page 289.) "Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length shall be the length of five and twenty thousand reeds [cubits], and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about." (45:1) This "holy portion of the land" occupied the central position (*VI-c-d-f-e*) in all the land of God's restored people, thereby picturing how the lives and interests of all the people will move about Jehovah's organization and particularly the capital of his organization, which is Zion his royal house. It is Jehovah God who does the selecting. "The place which the Lord thy God shall choose to place his name in." (Deut. 16:6) Allotment of the land is also given consideration in Ezekiel, chapters forty-seven (verses thirteen to twenty-two) and forty-eight (verses eight to twenty).

The allotment in the holy place is described in this manner: "Of this there shall be for the sanctuary five hundred in length, and five hundred in breadth, square round about (*VI-A*); and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand (*VI-c-d*), and the breadth of ten thousand (*VI-c-e*); and in it shall be the sanctuary (*VI-A*) and

the most holy place." (45:2,3) This was the area of ground on which the temple of the Lord stood, and the ground for the temple occupied the center of the tract of land. Jehovah's priests occupied a position of responsibility toward him, and he makes first the best provision for them; hence the portion of the land above described is for the priests to occupy: "The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord; and it shall be a place for their houses, and an holy place for the sanctuary." —45:4.

Jehovah locates the "great multitude" at a convenient point for service. "And the five and twenty thousand of length (*VI-a-b*), and the ten thousand of breadth (*VI-a-c*) [immediately north of the portion assigned for the priests], shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers." (45:5) The Lord God has provided an everlasting abode for the "great multitude" in his organization. He places that multitude in a position immediately next to and subject to the call of the royal priesthood. The manifold foresight and wisdom of Jehovah is thrilling. Even the most minute things he has provided. For instance, under the law arrangement the Levites (which picture the "great multitude") were located in forty-eight different cities, six of which were called cities of refuge. (Num. 35:1-8) Three of those cities were on one side of the River Jordan, and three on the other side of it. During the period of the Christian era those who will compose the "great multitude" have been scattered about in various denominational organiza-

tions of "Christendom", but now in the allotment of the land, showing the condition of their location, the "great multitude" by the grace of God will finally be gathered up and brought into his heavenly city or great organization.

In the outer court (*I-D*) of the temple the Levites are assigned thirty chambers (*I-B*, 1.³⁰). (See Ezekiel 40:17.) In the assignment of the territory God specifies twenty chambers, and that would seem to signify that God divides the Levites or "great multitude" up into twenty courses of service. There will be divisions or courses of service, but they will all be together, and no longer scattered about.

Allotment is made for the city (*VI-B*): "And ye shall appoint the possession of the city five thousand broad (*VI-e-g*), and five and twenty thousand long (*VI-e-f*) [from east to west], over against [side by side with, *R.V.*] the oblation of the holy portion (*VI-c-d-f-e*): it shall be for the whole house of Israel." (45:6) The temple and city were separated from each other by about eight thousand cubits. Since the city Zion is not mentioned in the vision, it seems that the city here described is not Zion, the invisible kingdom, but that it pictures more the earthly representation of God's heavenly government. Consideration is given to this city also in chapter 48:15-17, 30-35. The entire "holy oblation" of land twenty-five thousand cubits square is a picture of God's universal organization called "Jerusalem", while Zion, Jehovah's royal family, is pictured in the land allotted to and occupied by the temple, and which is occupied by the priests. The city mentioned in the above text is said to be **JEHOVAH-SHAMMAH**.

EARTH'S PRINCE

The earthly representatives of Jehovah's kingdom are designated as "princes in all the earth", and their position is shown in God's organization. "And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before [in front of] the oblation of the holy portion, and before [in front of] the possession of the city, from the west side (*VI-a-g*) westward, and from the east side (*VI-b-h*) eastward; and the length shall be over against one of the portions, from the west border unto the east border. In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes." (45:7, 8) The word "prince" in this text manifestly applies to the entire company and refers to the resurrected, faithful prophets who were faithful witnesses before the day of Christ, and who as a company Christ will make rulers in all the earth. Christ is King of these earthly representatives, and Jehovah God is the great King over all. The fact that there shall be no more oppression, as these verses say, shows the kind of men the Lord will install in office as officials ruling the earth. They will be righteous and their rule will be righteous. Instruction is given concerning these earthly rulers. "Thus saith the Lord God, Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God." (45:9) This prophecy indicates what the "princes in all the earth" will do. Righteousness will be maintained.

The commerce of Satan's organization is wicked and oppressive, but in God's kingdom everything must be done in righteousness. "Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer. And the shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels shall be your maneh." (45:10-12) There will be no juggling with the medium of exchange, nor changes of measures. Big Business, with its military organization for its protection and for the oppression of the people, will never again exist. The righteous representatives of the kingdom on earth will instruct the people in righteousness and will require all to deal righteously. The measures and weights will be in harmony with the divine rule which Jesus declared: "Good measure, pressed down, and shaken together, and running over."—Luke 6:38.

The Lord's righteous government will not tolerate insubordination on the part of anyone, but all must obey. "This is the oblation that ye [earthly rulers] shall offer, the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley. Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer: and one lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat [meal] offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God." (45:13-15) Verses

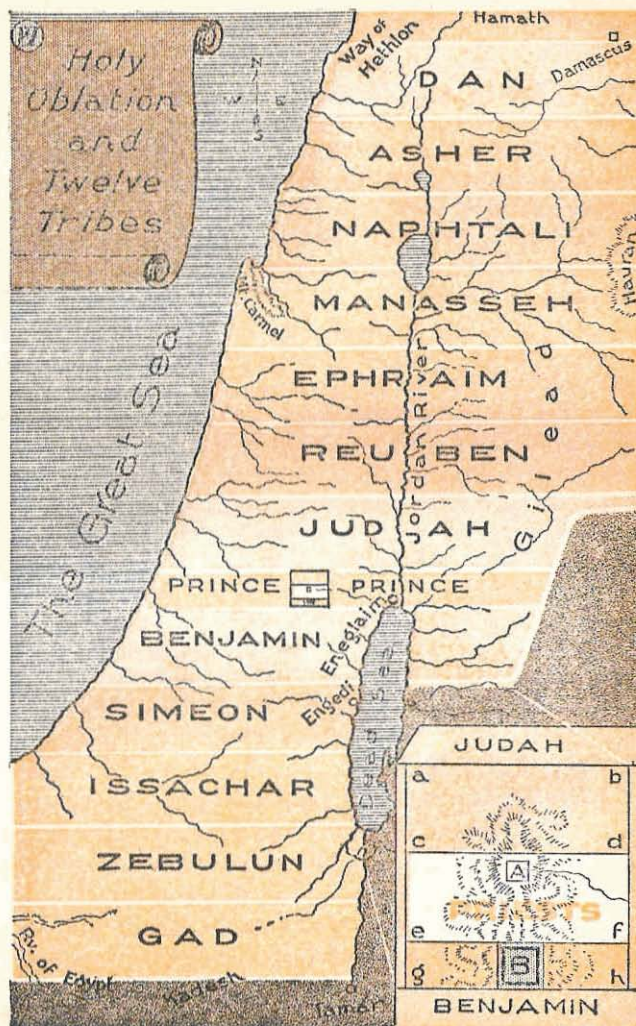
thirteen to fifteen describe the amount that shall be brought in for various offerings, all of which offerings are "to make reconciliation for them, saith the Lord"; that is, for the people. All the people will be required to recognize God's kingdom and accept these resurrected faithful prophets or servants of God as the representatives of the kingdom on earth, and that the earthly princes are the representatives to treat with the heavenly royal priesthood and in behalf of the people who seek reconciliation with God. The prophecy also shows that the people will be required to contribute something toward such reconciliation, and that such contributions will be their full obedience and cooperation. The people will receive their instructions from the visible princes, and these instructions they will be required to obey.

Ezekiel hears further instructions concerning these rulers: "And it shall be the prince's part to give burnt offerings, and meat [meal] offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities [in all the appointed feasts, *R.V.*] of the house of Israel: he shall prepare the sin offering, and the meat [meal] offering, and the burnt offering, and the peace offerings, to make reconciliation [atonement, *R.V.*] for the house of Israel." (45:17) The fact that the Lord gives such specific instructions regarding the duties of the princes indicates that Jehovah, by and through Christ Jesus, gives special recognition to these faithful men who of old maintained their integrity, and who died faithful to God, and that he will resurrect them as perfect men and make them representatives of the kingdom on earth. These men will be the visible representatives

on earth of Zion, which is God's organization. The peoples of earth will be required to act through these earthly representatives of God's organization.

The vision of Ezekiel does not at all mean that an earthly temple will be built at or near Jerusalem for the use of the people. There will be no reason for the erection of such a building. What this vision really means is that it is a prophecy which will be fulfilled in the Lord's due time. It is a vision of God's organization in operation, showing the assigned positions of those who have to do with the organization. "Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a young bullock, without blemish, and cleanse the sanctuary." (45:18) It was on the tenth day of the month when Ezekiel was given the vision; therefore the vision in substance says that this invisible temple will yet be constructed by the Lord to begin operations on the first day of the year after being brought together. The faithful disciples of Christ Jesus are made clean through the merit of Christ Jesus' shed blood and are made living stones for the temple. All who are brought into the temple and made a part of it, must be of this cleansed condition.

Jehovah's temple organization will be used in behalf of the people on earth during the period of reconciliation. "And the priest shall take of the blood of the sin offering, and put it upon the [door] posts of the house (I-K), and upon the four corners of the settle of the altar (I-I), and upon the posts of the gate (I-E) of the inner court. And so thou shalt do [on] the seventh day of the month for every one that erreth, and for him that is simple: so shall ye rec-



oncile [make atonement for] the house." (45:19, 20) This use of the sin-atonement blood pictures that the acceptance of the temple and the power of the temple toward the human race are by virtue of the shed blood of Christ Jesus, God's beloved Son. The holy angels do not need this temple, but the human creatures do need such blood-sprinkling in the temple to save them from death.

When Jehovah would deliver the Israelites from the oppressive hand of Egypt he pictured his victory over the enemy by the application of the blood of the paschal lamb on the door posts and over the door. This pictured the deliverance of the people from the oppressive hand of Satan and his organization, and it is reasonable to conclude that this great victory of Jehovah over the enemy at Armageddon will be celebrated. "In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself, and for all the people of the land, a bullock for a sin offering." (45:21, 22) During the Millennial reign the peoples of earth will be under the leadership of the "princes in all the earth", and this scripture suggests that during that time the people will celebrate their deliverance from the oppressive hand of the enemy and will recognize that the 'Lamb of God has taken away their sin' and that the great and mighty Christ Jesus has trodden 'the wine press of God's wrath' to the destruction of the enemy and all of his organization. Then unto Christ every human knee shall bow, and all will acknowledge that he is

the great Lamb of God, to the glory of the Most High.—Phil. 2:9-11.

The peoples of earth will have a real reason to celebrate and to faithfully keep the festival, and such is shown by the following: "[The] seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish, daily the seven days; and a kid of the goats daily for a sin offering. And he shall prepare a meat [meal] offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah." (45:23, 24) Throughout the Millennium the earthly princes and the people will hold such feasts to the Lamb of God, Christ Jesus, and to the honor of Jehovah's name.

Instead of "holiday hilarities" that are now held by the people under Satan's organization, during the thousand-year reign of Christ the people will celebrate feasts at stated times. "In the seventh month, in the fifteenth day of the month, shall he [the prince] do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat [meal] offering, and according to the oil." (45:25) During the thousand-year reign of Christ the people will be under Christ, the great Mediator and King, and on their way to justification. They must be finally and fully justified before being brought into Jehovah's permanent organization. During that thousand-year reign the people will be figuratively dwelling in tents or tabernacles. At the end of the Millennium, when Satan is loosed for a little season (Rev. 20:3) they, the justified ones, together with their earthly leaders the princes, will constitute the "camp of the saints", which Satan and his forces

will attempt to take. The people will then know that their dependence is upon God and upon Christ. During the Millennium the people will be celebrating a feast of tabernacles and be gathering and bringing in all fruits of praise and thanksgiving unto God. The "princes in all the earth" during the period will receive the fruits of the kingdom from the trees of life which grow on either side of the river of the water of life and will be holding forth these fruits of the kingdom for the benefit of the people. (Rev. 22:1, 2) This figurative language means that the earthly princes will minister the life-giving truth to the people.

EAST GATE (EZEKIEL, CHAPTER 46)

Jehovah's glory passed through the east gate and therefore "Thus saith the Lord God, The gate (*I-E*) of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened." (46:1) The princes, rulers in the earth, do not pass through this gate, but the fact that it is open at certain times is manifestly for the purpose of communication. According to verse twelve of this same chapter this east gate was opened on special occasions. The vision shows the temple class in the temple. If the official members of the earthly remnant are sealed before the return of these faithful men, who shall be made princes in all the earth, surely during this interim, no matter how brief, this symbolic eastern gate (*I-E*) of divine glory will be shut tight and none other will be permitted to enter thereafter. (Matt. 7:21-23; Luke 13:24-27) However, when

these faithful prophets or princes do return, then the eastern gate of praise and service to Jehovah's glory will be opened, and then the "prince" may proceed so far, but no further, and shall not pass over the inner threshold of the gate. It seems likely that for a little season these faithful men will be associated personally with the last members of the faithful remnant of the "servant" class on whom Jehovah has put his glory. Thus there will be a direct connection between the faithful remnant and the princes in the earth, even though for a short time.

That the "prince" could not go entirely through and beyond the eastern inner gate where the glory of Jehovah entered is shown by the following: "And the prince shall enter by the way of the porch (*II-h*) of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold (*II-g*) of the gate: then he shall go forth; but the gate shall not be shut until the evening." (46:2; see also 44:3) It appears from this text that the priests meet the prince, that is, members of the royal priesthood meet members of the "princes in all the earth", and the priests shall prepare their offering of acceptance. May this not mean also that the last members of the remnant will enjoy the privilege while in the flesh of a personal contact with some of the faithful men of old, resurrected and beginning the work of the kingdom on earth? This verse shows that the princes shall worship Jehovah in a special way at the gate of praise and service to him, at the threshold of the east inner gate, which seems to denote their special position in Jehovah's organization. Jesus speaks

of the same thing: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:11) This special gate of praise and service is open to the princes throughout the entire "Lord's day", that is, the one thousand years' reign of Christ.

The princes will lead the people in their worship of Jehovah and of Christ. "Likewise the people of the land shall worship at the door of this gate (*I-E*) before the Lord, in the sabbaths, and in the new moons." (46:3) The peoples of earth will then be worshipping in the outer place (*I-D*), that is to say, on the east of the temple and before the doors of the temple. The worship will be orderly and with regularity; and this is indicated by the regular processions of the sabbaths and new moons. This will draw the people ever nearer to Jehovah and to Christ. Then they will stand together as one unit and united people, and the princes will be their leaders.

On the sabbath day and new moon day the prince 'shall offer the burnt offerings for the people to the Lord', these offerings being specified in verses four to seven. "And he shall prepare a meat [meal] offering, an ephah for a bullock, and an ephah for a ram; and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah." (46:7) The prince must not enter into the inner court; hence it is written: "And when the prince shall enter, he shall go in by the way of the porch of that gate (*I-E*), and he shall go forth by the way thereof." (46:8) The inner court is exclusively for the priests' service.

TRAFFIC RULES

The Lord has provided good traffic rules for the people when they are coming to the solemn feasts to worship. "But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate (*I-A¹*) to worship shall go out by the way of the south gate (*I-A²*); and he that entereth by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate whereby he came in, but shall go forth over against it [straight before him, *R.V.*]." The line is kept moving in one direction, so there is no disorder; showing that everything with the Lord is orderly. Furthermore, the people in exercising their privileges in connection with God's temple, must go clear through, and not merely a part of the way, if they will be reconciled to God and be brought permanently into his organization. The leaders in "Christendom" have been foolish leaders and shepherds, but in the Lord's organization the "prince" will with authority always direct the people in the right way. "And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. And in the feasts, and in the solemnities, the meat [meal] offering shall be an ephah to a bullock, and an ephah to a ram; and to the lambs as he is able to give, and an hin of oil to an ephah." (46: 10, 11) The princes are thus in a responsible position toward the Lord, and during the thousand-year reign will see that the people practice justice and righteousness.

The east inner gate will be open on state occasions: "Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the

Lord, one shall then open him the gate (*I-E*) that looketh toward the east, and he shall prepare his burnt offering and his peace offerings as he did on the sabbath day; then he shall go forth; and after his going forth one shall shut the gate." (46: 12) This is a further testimony of the loving-kindness of Jehovah, showing his consideration for the faithful prophets of old and that they will be favored with a "better resurrection". There will be nothing about their service that is compulsory, but they will serve joyfully, willingly and with a ready mind. They will be happy to worship and make offerings of praise and thanksgiving to the Lord privately and when not acting in an official capacity with the people. Note that when the princes conclude offering their voluntary (or free-will) offering 'he shall go forth; and after he goeth forth one shall shut the gate'. This shows that the doors of audience with Jehovah's heavenly priesthood will always be ready to open to these princes of the earth whenever their personal needs require them to seek communion with the Lord of heaven. "And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear."—Isa. 65: 24.

Provision is made for daily sacrifices of praise. "Thou shalt daily prepare a burnt offering unto the Lord of a lamb of the first year without blemish; thou shalt prepare it every morning. And thou shalt prepare a meat [meal] offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat [meal] offering continually, by a perpetual ordinance, unto the Lord. Thus shall they prepare the lamb, and the

meat [meal] offering, and the oil, every morning, for a continual burnt offering." (46: 13-15) The acknowledgement of praise and thanksgiving will be offered up to the Lord Jehovah through the royal priesthood, and it shall no more be that "the daily sacrifice [continual ascending-sacrifice, *Roth.*] shall be taken away". (Dan. 12:11) Then the "beast" and the "image of the beast" will have been disposed of, so that they cannot interfere.

The "princes in all the earth" are granted an everlasting favor from the Lord. "Thus saith the Lord God, If the prince give a gift unto any of his sons, the inheritance thereof shall [belong to his sons, *R.V.*]; it shall be their possession by inheritance." (46: 16) In the day of ancient Israel sons were raised up to perpetuate the family name and possessions that these might remain for a lasting inheritance. All this was necessary because of the dying condition of the human race. The resurrected leaders and faithful prophets or princes will not die. "Neither can they die any more." (Luke 20:36) They will not need sons to maintain the family inheritance, forasmuch as these princes will be "sons" by reason of their inheritance from their princely Father, Christ Jesus. It is therefore plain to be seen that the terms "princes" and "his sons" here used jointly stand as a prophetic picture of all the "princes in all the earth" who are to be made the children of The Christ, the great Prince of Glory. Therefore this prophecy given to Ezekiel pictures that these princes shall never have their names die out and what God has 'given to them as an inheritance' shall be their possession by an inheritance for ever.

The "princes" appear to have granted to them certain discretions in matters of service unto the Lord. "But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince; but his inheritance shall be his sons' for them." (46: 17) There will be a world-wide service to be performed during the period of reconstruction and it seems that the Lord will leave it to the discretion of the "princes in all the earth" as to whom they shall grant the honor of special service in the Lord's organization. The opportunity will be afforded to those of the people who really love God to show their faithfulness and their devotion and readiness to serve, and they will qualify themselves for service. It is the privilege of the remnant who now have children to teach them to really devote themselves to the Lord God and to his service and to be in line for and ready for service under the direction of the "princes in all the earth". No doubt the princes or rulers will bestow such benefits upon those who possess the qualifications to serve and who are anxious to serve and to please.

The full office of service in the earth is the inheritance of "the princes", but this work will require service of many, and the "princes" will have the privilege of opening to others the opportunity of assisting in the work under the direction of the "princes in all the earth". The privilege thus bestowed as a "gift" or favor "shall be his [that is, the servant's] to the year of liberty", and then shall "return to the prince". That means that the servants may have this privilege of service under the princes or rulers and that the honor that the position carries with it will

endure to the end of the Millennium, and at the end thereof these servants shall be no different from others of mankind who maintain their integrity and who will then "be delivered . . . into the glorious liberty of the children of God". (Rom. 8:21) It will be a wonderful privilege, however, to serve the people under the direction of the rulers of the earth, and the faithful on earth should now instruct their children to this effect. Whatever glory the servants do have and enjoy in doing service will belong to the princes, but they will enjoy it by favor.

This scripture shows that the Jews will have no favors different from those of other nationalities. During the Millennium the Jews could at the very most have service under the princes. There seems to be no good reason why the Jews will be favored any more than any other people. Faithfulness and devotion to the Lord and his kingdom will bring the blessings of the Lord. Although the Jews have been unfaithful to God, especially during the time of their covenant, yet Jehovah will extend his mercy to them, and because of the faithfulness of their fathers, which fathers are now during the Millennium made "princes in all the earth", God will give opportunity to the Jews to be fully reconciled to him. Therefore it is written: "They [the Jews] are beloved for [their] fathers' sakes." (Rom. 11:28) There would be no reason why any Jew will be given any special service during the Millennial reign unless he is specially qualified and devoted to the Lord. The above-quoted words from Paul cannot be construed to mean that the Jews will be given a favor above other people. All people who come into God's organization must have faith like

unto Abraham, and in that way they will become Israelites indeed.

Jehovah makes it plainly to appear that no oppression shall be tolerated in the kingdom. "Moreover, the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession: but he shall give his sons' inheritance out of his own possession; that my people be not scattered every man from his possession." (46:18) This shows that what God assigns to the prince shall not encroach upon the people's inheritance. All the earth becomes the inheritance of obedient mankind, and this they shall hold for ever. The people shall dwell permanently and in full security. The princes will acquire no glory or wealth at the expense of the people, nor will the people be scattered. The 'rulers in all the earth' will bring the people into close connection as one big human family of great peace, and all will give praise to the everlasting Creator.

WORK OF THE PRIESTS

Ezekiel is then shown that the priest during the Millennium will have a specific work. "After [Then] he brought me through the entry (*I-R*), which was at the side of the gate (*I-E*¹), into the holy chambers of the priests, which looked toward the north (*I-P*, *P*¹): and, behold, there was a place on the two sides [hinder part, *R.V.*] westward." (46:19) The priestly chambers here described flanked the length of the temple on the north and south, the description of which appears in chapter forty-two, verses one to thirteen. Two square courts appear, one (*I-O*) at the northwest corner, and the other (*I-O*¹) at the

southwest corner, of the inner court (*I-H*) and on the pavement or platform of the inner court. The angel then instructed Ezekiel: "Then said he unto me, This is the place where the priests shall boil the trespass [guilt] offering and the sin offering; where they shall bake the meat [meal] offering; that they bear them not out [forth, *R.V.*] into the utter [outer] court, to sanctify the people."—46:20.

The typical service of the Aaronic priesthood was prophetic and required that the priests must bake the shew bread, and prepare the meal offering. (Lev. 24:5-9; 2:1-11; 6:14-18) They must seethe or boil portions of some sacrifice. (Lev. 6:28, 29; Num. 6:19, 20) That prophetically pictures that there will be real work for the royal priesthood in the application of the benefits of the sin-offering during the Millennium. Even in this day the faithful remnant in the temple do preparatory work as 'able ministers of the new covenant' and are busily occupied in such work. Everything during the Millennium will not be merely ceremony, but will be genuine work. This part of the work is screened from the people, and is in harmony with the fact that the royal priesthood in glory will be invisible to humankind.

Ezekiel is then shown the boiling places. "Then he brought me forth into the utter [outer] court (*I-D*), and caused me to pass by the four corners of the court, and, behold, [a court in a corner of a court, and a court in a corner of a court, *margin*] in every corner of the court there was a court." (46:21) These four courts (*I-S*, *S¹*, *S²*, *S³*) were all of the same size. "In the four corners of the court (*I-C*) there were courts joined of forty cubits long, and thirty broad:

these four corners were of one measure. And there was a row of building round about in them, round about them four, and it [the building round about] was made with boiling places under the rows round about. Then said he unto me, These are the places of them that boil [the boiling houses, *R.V.*], where the ministers of the house [the Levites who were not priests] shall boil the sacrifice of the people." (46:22-24) In the typical prophetic service the Levites or non-priests also boiled flesh on some occasions. (2 Chron. 35:11-14) This no doubt was on the occasion of popular feasts when the Levites gave assistance under the direction of the priests. This would show that in heaven the "great multitude" serve before the Lord and will be employed in the service that will bring the people into reconciliation with God. The boiling of the sacrifices indicated that the sacrifice was to be eaten; hence a meal had with the Lord at his table is the picture. The royal priesthood will primarily have to do with the provisioning of the Lord's table for the peoples on earth during the Millennium, and the "great multitude" will have a part in serving in connection with the Lord's table.

THE RIVER

(EZEKIEL, CHAPTER 47)

Jehovah has provided an abundance of proof to fully establish the faith of all those who love him. To such he reveals his truth, which is like a fountain of waters the supply of which never lessens. It continues to refresh and upbuild those who drink deep at this fountain. He is now permitting his faithful remnant on earth to enjoy these waters of truth. (Isa.

12:3) Jehovah caused this rule to be announced by Moses: "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." That this rule was written for the benefit of the followers of Christ Jesus is made certain by the fact that Jesus quoted it to his disciples. (Deut. 19:15; Matt. 18:16) Jehovah applies this rule concerning his purposes revealed to faithful men. He has caused one prophet to write, and another prophet to write corroborating that other. In The Revelation, written down by John at the dictation of Jesus Christ, is given the description of the river of the water of life. In the prophecy of Ezekiel, written at the dictation of the heaven-sent messenger of Jehovah, the Ezekiel class is told of the same river of life which Jehovah God in his loving-kindness has provided for the benefit of all of his creatures that obey him.

Ezekiel had been conducted by the heaven-sent messenger or guide through all the interior of the temple, in fact, everything within the walls surrounding the outer court. Now Ezekiel is shown that Jehovah God builds his holy temple for the vindication of his own holy name and that it results beneficially to all of his creatures that love him, and which shall include the people that shall inherit the earth. "Afterward he brought me again unto the door of the house (*I-K*); and, behold, waters issued out from under the thresh-old of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar (*I-I*)."

Ezekiel was brought to the door of the house. The temple (*I-L*) and the sanctuary (*I-K*) had two doors.

One of these was the door into the holy and the other was the door into the most holy of the temple. They were swinging doors, or what in modern parlance we call 'double' doors. "And the doors had two leaves apiece, two turning [swinging] leaves; two leaves for the one door, and two leaves for the other door. And there were made on them, on the doors of the temple, cherubims and palm trees." (41:23-25) The word "door" here used is the same Hebrew word used to designate the door to the tabernacle in the wilderness. (Ex. 26:36) Standing at the door Ezekiel beheld that "waters issued out from under the thresh-old of the house". This house Jehovah calls "the place of my throne". "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places." (43:7) In proof that the two witnesses, Ezekiel and John, spoke as Jehovah's prophets concerning the same matter, and in corroboration of each other, it is written, in Revelation 22:1: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

These are the life-giving waters that proceed from the throne of Jehovah God. It was in 1914 that Jehovah sent forth his beloved Son to rule, and hence it was then that he set up his throne over things pertaining to the earth. It was in 1918 that the Lord came to the house or temple of Jehovah. The waters find their source in the temple; therefore we must

conclude that it was from and after 1918 that the waters described by the prophet began to flow. The waters issued out from the house of the Lord into the inner court (*I-II*) and then on the south side of the altar (*I-I*). This inner court is the exclusive precinct of the priests, the sons of Zadok. This shows that the anointed royal priesthood would be the first to have access to the waters and to derive benefits therefrom. These anointed ones know the source of the waters and are made glad because they are of God's organization. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." (Ps. 46:4) The anointed remnant on earth seeing the temple of God, and the waters of truth flowing out therefrom, raise a song of praise, written by David long ago, to wit:

"Praise waiteth for thee, O God, in Sion; and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me: as for our transgressions, thou shalt purge them away. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea: which by his strength setteth fast the mountains; being girded with power: which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn: they shout for joy, they also sing."—Ps. 65.

Those who remained faithful to the Lord through the great trials that came upon them in 1917 to 1919, and who were so found faithful by the Lord Jesus and made his "faithful and wise servant" class, these are brought into the temple and instructed and are the first ones to enjoy the waters that flow out from the house of God. That these would be the first ones to receive the benefits therefrom is supported by the words of the Prophet Zechariah, who wrote: "In that day there shall be a fountain opened to the house of David [the royal house, the anointed One in the covenant for the kingdom and who receives the sure mercies of David], and [then] to the inhabitants of Jerusalem [the spirit-begotten ones of Jehovah's organization], for sin and for uncleanness [such as Isaiah had because not singing forth Jehovah's praise]." (Zech. 13:1) Those who had been touching the unclean in Babylon, Satan's organization, must be made clean. Jehovah will give attention to those who are his, keep them, and supply them with all they need. "I the Lord do keep it: I will water it every moment:

lest any hurt it, I will keep it night and day." (Isa. 27:3) "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price."—Isa. 55:1.

In due time those of the "great multitude", pictured by the Levites that served in the outer court (*I-D*), must receive the benefits of these waters. "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (Isa. 49:10) The people of the earth, being outside of the walls that surround the royal house, will be the last ones to be served and benefited by these life-giving waters. Those who with a selfish motive served the Lord for a time and then become indifferent do not see, appreciate, or benefit from, these waters.

The temple faced to the east; therefore "the door of the house" was in direct line of the path of the "sun of righteousness", who comes from the east. Thus it is written, in Ezekiel 43:2: "And, behold, the glory of the God of Israel came from the way of the east, and his voice was like a noise of many waters: and the earth shined with his glory." In Revelation 7:2 it is written concerning the Lord Jesus Christ, the Chief Executive of Jehovah, that "I saw another angel ascending from the east, having the seal of the living God". The waters from the temple first flowed in the pathway of the Lord Jesus Christ.

The vision of Ezekiel shows that the temple platform is built higher than the inner court, and the inner court is higher than the outer court, and the

outer court is seven steps higher than the ground outside the wall. (*Diagram I*, cross-section of Sanctuary) 'The waters descended from under the threshold of the house.' Therefore the waters would flow down in a series of cascades. The water issuing from this unusual source and flowing out into the land of the outside country would indicate a drought, and therefore much need of water in the parched and thirsty desert land. These are waters of life, and Jehovah is the source of life, and those who would live must come to know that he is the Life-giver and that his beloved Son Christ Jesus is his Chief Executive Officer, through whom he administers life. (John 17:3) Never has the parched world been in such dire need as just now; and Jehovah God has provided an abundant supply of life-giving truth, and in due time all shall come in contact with this life-giving stream. They must know Jehovah God.—1 Tim. 2:3-6.

The leaders in "Christendom" have oppressed the people and have hidden from them the truth, and those people of good will are therefore "poor and needy". The mighty King of Eternity, the Giver of every good thing says: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." (Isa. 41:17, 18) "Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: be-

cause I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." (Isa. 43:19, 20) Jehovah's chosen people are those of the royal house, to whom he will give his living waters, and then to all who love and serve him. "This people have I formed for myself; they shall shew forth my praise." (Isa. 43:21) "Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob my servant; and thou Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring." (Isa. 44:2, 3) These waters finally flow to the "dead sea" and give life to those who are of good will and who love and obey God.

Note that the source of the waters is from the "right side of the house", or, that is to say, the side of power, the side on which Jehovah stands with respect to the temple, of which Jesus Christ is the Head. (Ps. 110:5; Isa. 41:13) "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut." (Isa. 45:1) The waters are from Jehovah God, but proceed through the temple class, The Christ; primarily, of course, Christ Jesus. This marks the fulfilment of the prophetic words of Jesus, who said: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

(John 7:37, 38) This prophecy of Jesus was not to be fulfilled until the outpouring of the holy spirit, as shown by his words: "But this spake he of the spirit, which they that believe on him should receive: for the holy [spirit] was not yet given; because that Jesus was not yet glorified." This further corroborates the conclusion that the second outpouring of the holy spirit follows the coming of the Lord Jesus to the temple.

The altar in the temple which Ezekiel visualized stood in the inner court, at which the priests alone served. The waters flowed out by the south (hence the right side) of the altar. Since the altar points to the great ransom sacrifice of Jesus, this shows that the ransom is directly related to the life-giving waters of God's kingdom. Those who deny the value of the shed blood of Christ Jesus could never drink of these waters. The priests serving at the altar approach with the sacrifice from the north gate (*I-E*¹) of the inner court; hence the waters flowing to the south side of the altar would not obstruct their clear way to the divinely provided altar (*I-I*).—40:35-43; 43:12-17.

WATERS MEASURED

Ezekiel was then led out of the north gate (*I-A*¹) of the outer court and to the gate of the outer court looking to the east: "Then brought he me out of the way of the gate northward, and led me about the way without unto the utter [outer] gate (*I-A*) by the way that looketh eastward; and, behold, there ran out waters on the right side." (47:2) This shows that Ezekiel did not pass over or wade through the waters in the inner court. This verse also shows that the

waters did not flow through the east gate, but on the south or right side of it. When Ezekiel reached this point he saw there the man begin to measure lengthwise of the waters. "And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles." (47:3) This man with the measuring line followed the eastward flow of the waters, and Ezekiel walked along with him; and this reminds us of the words of the psalmist: "He leadeth me beside the still waters." (Ps. 23:2) God's people walk this way. "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my first-born."—Jer. 31:9.

It was at the east gate (I-A) that the man began to measure the waters. The unit of a thousand cubits used for that purpose does not suggest the thousand-year reign of Christ. A thousand is a broad measure regularly used by Jehovah to denote a great and practical unit of measure in dealing with and speaking to his chosen people. (Ex. 20:6; Ps. 50:10; 68:17; 84:10; 90:4; 91:7; Isa. 60:22; Mic. 5:2; 6:7) At the first measurement the waters were ankle-deep. This shows a comparatively small flow at first. Beginning in 1919 there was a comparatively small flow of revealed truth to the people of God on earth. The faithful rejoiced in it, however. "Who hath despised the day of small things?" (Zech. 4:10) After the organization of the work in 1919 to carry the message of truth to the people the output thereof was small

for some time, foreshadowed by the small flow just mentioned. The opposing forces were then so great that it looked almost as if they would be able to turn aside or dam up the flow of truth to the people. The faithful held firm, however, and the Lord blessed them.

Ezekiel followed the man who measured the waters and who moved east with the course of the waters. "Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins." (47:4) When the measurements were taken Ezekiel again waded through the stream of water as he had done just previously, and which he then found to be knee-deep. This could not symbolize the measure of life, but rather it symbolizes the publication of the life-giving message of truth that flows out from the throne of God. Also it measures the general knowledge of the truth gained by the devoted people of God. It corresponds to the increasing flashes of light that have come to God's people. As the Prophet Daniel wrote: "Knowledge shall be increased"; and this has been realized and appreciated by God's chosen people, and especially since 1924. (Rev. 10:7) Now the mystery of God is finished and his people walk on beside the waters of blessings.

The next measurement taken, and Ezekiel walked through the waters, which were found to be up to his loins. The fearful, timid, dull and unappreciative ones would find it very difficult to go through now, and the opposers could not get through at all. The increase of the depth of the waters symbolizes the increase of the knowledge of the truth and the in-

crease of the opportunity to serve and spread abroad the truth to others. The Lord has marvelously fulfilled his prophecy upon his people, especially since 1924. At the close of the year 1931 the records show that since 1919 Jehovah's witnesses have manufactured and placed in the hands of the people more than one hundred and ten million volumes of books and booklets which contain the message of the Lord concerning his kingdom, and which is symbolized by the waters. Now, in 1932, as these lines are being set down more than three hundred radio stations are heralding the truth through the air each week to the glory of God. His people are in the joy of the Lord.

Ezekiel went on with the man with the measuring line who measured the river lengthwise: "Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over." (47:5) It is of great interest to note that Ezekiel himself was required to measure the increasing depth of the water. To be sure, he did not measure the length of the river with the measuring line, but at each regular interval of measurement of one thousand cubits he did measure the depth of the waters by crossing from one bank of the waters to the other, and in doing this he used himself as a measuring implement. This suggests that God's anointed people on earth would keep an account of and check of the ever increasing light and truth Jehovah is giving them through the Head of his temple and that they would show their appreciation thereof. Furthermore, it suggests that records of the progress of the distribution of the truth would be kept and at regular inter-

vals of time comparisons would be made with the work that had been previously done.

The fourth measurement was the last made and suggests the measurement to the full point of testing. It would indicate the measuring up to the limit 'unto the measure of the stature of the fulness of Christ Jesus' and to the unity in Christ when all the anointed would see eye to eye and together would lift up the voice and sing, proclaiming the truth to the glory of God.—Eph. 4:13; Isa. 52:8.

The anointed remnant know that the waters of truth proceed from God, and they look to no man for instruction. What Ezekiel saw was a miracle performed by the Lord, because the waters issued out from the house in a thin stream. No other fountain of waters emptied into the river as it passed along, to increase it, and yet the volume of the water continued to increase until it became a mighty river. It was Jehovah God alone who gave the increase and the waters 'increased with the increase of God'. (1 Cor. 3:6; Col. 2:19) Only four thousand great cubits, or about seven thousand feet, less than one and one-half miles, from its source, the stream of water that began ankle-deep when first measured becomes a great river, and this before it reaches the desert and the sea. Today, as Jehovah's truth is revealed to the faithful remnant its depth has so increased that the remnant exclaim: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33.

Evidently the angel of the Lord who did the measuring had said little or nothing to Ezekiel as they pro-

gressed along the stream of water, but now, the miracle having been performed, he calls the attention of Ezekiel to it. "And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river." (47:6) Since 1918 the angels of the Lord have had to do with showing to the Ezekiel class the truth, and in doing so they are acting under the direction of Christ Jesus, the Head of the temple. These great truths have been shown to the remnant this side the veil and on this side of Armageddon. The matter is now called sharply to the attention of the remnant by the words uttered to the prophet: 'Have you seen this' from Jehovah? Ezekiel was now about to be shown something on the banks of the river. He is now about to see that wherever this river flows fruitful forms of life spring up alongside it. "Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other." (47:7) Trees are "water drinkers". It is written: "... all those [trees] that are nourished by water . . . I restrained its rivers, and the great waters were withheld; . . . and all the trees of the field were famished because of it." (Ezek. 31:14, 15, *Leeser*) This proves that the trees drink water to live. Trees indicate where the water is to be had, and they stand as inviters or signs giving an invitation to the thirsty to come and drink. In order to drink, the people must go to where the trees are; therefore they must go where the Lord God has planted the trees. "That they might be called trees of righteousness, the planting of the Lord, that he might be glorified." (Isa. 61:3) "Thy people also shall be all righteous: they shall inherit the land for

ever, the branch of my planting, the work of my hands, that I may be glorified." (Isa. 60:21) These trees therefore picture the resurrected saints as members of the body of Christ and the faithful remnant still on the earth. These are Jehovah's representatives and his witnesses, and they now invite the people who thirst 'to come and take of the water of life freely'. —Rev. 22:17.

CURATIVE WATERS

The angel of the Lord then instructed Ezekiel concerning the purpose of these waters. "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed." (47:8; see *Diagram VI*, page 289) First for the benefit of those who are "in the way of the Lord" Jesus Christ, the Chief of Jehovah, approaches from the east and makes the east and west way his pathway. Those who are waiting and watching for the Lord are the first ones to benefit. But there are others who shall receive benefits of these waters. The waters come out toward the east country and then are made to "go down into the desert", that is to say, into the *arabah*, and transform the barren deadness of the parched ground into a fruitful garden unto the Lord. "The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose." (Isa. 35:1) Jehovah knows where the living waters are needed, and he sends them there. Jehovah's temple class first receive the message of truth; then they must bear it to whatsoever peoples the Lord orders and directs. The

faithful are now bearing it to the people who are thirsting for truth.

East of Jerusalem is a desert land, and the Dead sea is also in that direction. These healing waters pass on to the "Dead sea". A curative water is much needed there. No fish now live in the Dead sea, but when these waters are "brought forth into the sea, the waters [thereof] shall be healed". Then fish can live in it, and the "sea", which has long been dead, will be made a swarm of living creatures. The Dead sea pictures the peoples of earth, dead in trespasses and in sins, and in which there is no real life. For centuries the waters of the Jordan river have flowed into the Dead sea and have not healed it; but the waters mentioned in this prophecy proceed from God and flow unto the peoples of the world that are dead in trespasses and in sins, and then such will be healed. "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." (Jer. 33:6; Isa. 33:24) Jehovah foreshadowed this healing by both Moses and Elisha. (Ex. 15:23-25; 2 Ki. 2:21, 22) God's remnant people on earth are now doing the Elisha work of bearing the message of the truth to the people, thereby enabling them to see how they may be healed by the hand of the Lord God. Soon the Greater-than-Moses will cause them to see how they may be completely healed, and such will be healed for ever.

The people of the sin-cursed world have sought after life but have found it not, because they have followed the teachings of men. The river of life, flowing out from the throne of Jehovah God, gives life to all who will receive and obey the truth. "And it shall come

to pass, that every thing that liveth, which moveth, whithersoever the rivers [*margin*, two rivers; according to *Leeser*, double-stream] shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh." (47:9) The people will be given knowledge of the truth and be offered the opportunity to live. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) There is no other way given under heaven whereby men can live. This truth is fully corroborated by the sixty-fifth Psalm, heretofore quoted. The people must desire the truth and gladly receive it when they have an opportunity. These living waters of God flow to the sea of the depraved human race. Every one, therefore, shall have the opportunity to know the truth and to live. The Ezekiel class, the remnant, now know this to be truth, and it is their privilege to comfort those who sigh and cry desiring to know God's way of delivery.

FISHERS OF MEN

The business of fishing is a means of providing things for the sustenance of life. When Jesus saw some faithful Hebrews engaged in fishing he said to them: "Follow me, and I will make you fishers of men." (Matt. 4:19) Doubtless Jesus had in mind the words which Jehovah had caused his prophet to write: "And it shall come to pass, that the fishers shall stand upon it [*R.V.*, by it] from En-gedi even unto Engelaim: they shall be a place to spread forth nets; their fish shall be according to their kinds as the fish

of the great sea, exceeding many." (47:10) God's remnant now on the earth are fishers of men; and during and after Armageddon there will be much more fishing to be done. Jehovah's witnesses stand by the waters of the sea of the dead world to fish for men by calling their attention to the truth, the living waters of God, that flow into it. This they do, not for selfish gain, but to the honor of Jehovah's name and for the good of those who desire to live.

The text reads "from En-gedi even unto En-eglaim shall be a place for the spreading of nets". (R.V.) These were names of places on the banks of the Dead sea. (Josh. 15:61,62) Vineyards were grown at En-gedi. (Cant. 1:14) In both these names the syllable "En" means "spring, fountain, well". "En-gedi" means "well of the kid or troop". "En-eglaim" means "well of the two heifers". Kids and heifers were regularly used in the sacrifice of God's ancient or typical people. Jehovah God made these two fountains or wells of living waters, and his fishermen are stationed between them to call attention of the people to the healing qualities of the truth, and to fish there for men in the name of the Lord. They fish with nets, which seems to say that God gives the remnant the means of reaching them with the message of truth.

The truth is the message of judgment and separation: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." (Matt. 13:47,48) Jehovah's witnesses bring forth the message of truth and proclaim it, and the Lord by his angels does the separat-

ing work. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." (Matt. 13:49) The work determines the clean from the unclean as provided by the law of God. "And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination. Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you." (Lev. 11:10-12) Even now the remnant are having a part in the judgment work of declaring the truth.

At the present time the "poor fish" are the victims of the spoilers and oppressors, as it is written: "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? And makest men as the fishes of the sea, as the creeping things, that have no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?" (Hab. 1:13-17) Jehovah's witnesses are calling the attention of the people to the truth, and some of them are now hearing. More will hear later, and the "sea" that is dead will be converted into a condition of sweet-

ness and life. The peoples of the nations will see the trees standing by the waters, inviting them, and will come unto them. "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."—Isa. 60:5.

The Scriptures show that there is a class of people that will not accept and obey God's Word of truth. These the Prophet Ezekiel calls "miry places" and "marishes"; hence they are unclean. "But the miry places thereof and the marishes thereof shall not be healed [and that which shall not be healed, *margin*]; they shall be given to salt." (47:11) This is proof of the fact that there are those who will go into everlasting destruction. Nothing will grow in the salt water of the Dead sea or on salt land; and 'giving them over to salt' means they are given over to barrenness and death. The following scriptures prove this: "And Abimelech fought against the city all that day: and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt." (Judg. 9:45) "And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath." (Deut. 29:23) "Therefore, as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the rem-

nant of my people shall possess them."—Zeph. 2:9.

This judgment corresponds with the statement: "He which is filthy, let him be filthy still." Lot's wife was turned into a pillar of salt. There are those who have been partially healed in the present time who then return to their filthy condition and take delight therein. "And the sow that was washed [has returned] to her wallowing in the mire." (2 Pet. 2:22) This is the class that go into the second death, from which there is no more opportunity for life. "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."—Jer. 17:5, 6; John 12:39-41; Isa. 6:10.

FRUITFUL TREES

Jehovah God has made provision for every need of the people, and these life-giving things will be held out to them. "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit [principal fruit or firstfruits] according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine." (47:12) Jehovah provides by and through the kingdom for the shelter and protection of his people and for medicine to heal the sick, none of which shall be administered by quacks or professional frauds, but will be administered un-

der the ministration of the great Physician, Christ Jesus. Because this prophecy is now beginning to have its fulfilment the remnant may take this as assurance that if from henceforth they continue faithfully serving the Lord they will be no more prevented or stopped by Satan's organization from bearing the fruits of God's kingdom to the people. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Mal. 3:11) There shall be no more barren season for these "trees of righteousness, the planting of the Lord": "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—Ps. 1:3; Jer. 17:7, 8.

These "trees of righteousness" drink of the life-sustaining waters that flow out from the throne of God; and 'the fruit thereof shall be for meat, and the leaves for medicine'. They will have a never-failing supply of sweet water to drink, and they faithfully drink it. This is the secret of fruitfulness. Since their 'leaves shall not fade', this is an assurance of continuous and everlasting supply available for medicine "for the healing of the nations". (Rev. 22:2) No creature puts the medicine in the leaves. It is Jehovah's curative provision, and he puts it where it will be used to his glory. The sick and the afflicted will be required to apply the medicine to themselves by exercising faith and by rendering obedience unto the Lord. This is now good news of great joy which shall be unto all people. (Luke 2:10) The prophecy of

Ezekiel and that of John the Revelator fully corroborate each other; hence Jehovah by these two witnesses now establishes this great truth concerning the river of life. The two taken together constitute a glorious vision of Jehovah's gracious provision for his creatures, all of which is a vindication of his holy name.

ESTABLISHING THE PEOPLE

Jehovah's Word of promise will be faithfully and completely fulfilled. Since the day that God made promise to Abraham faithful men have looked forward to the time when the earth shall be inhabited by those who love God, and this they will realize, because the due time has come. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee." (Gen. 13:14-17) The words of the Prophet Ezekiel seem clearly to picture the fulfilment of the promise that God made to Abraham to bless all the families of the earth. "Thus saith the Lord God, This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel: Joseph shall have two portions." (47:13) The words of this promise cannot be applied exclusively to the natural descendants of Abraham, but application must be to all the human race that will in due time have

and exercise faith in God like unto that of Abraham. The twelve tribes would therefore represent all the peoples of earth that shall be obedient unto God. All must have an opportunity to come under the terms and the benefits of the New Covenant, which covenant Jehovah makes with his Christ for the benefit of the people.—Jer. 31: 31-34.

Joseph, according to the prophecy, is assigned two portions, that is, one portion for the tribe of Ephraim and one for the tribe of Manasseh, who were sons of Joseph. The tribe of Levi is left out of this division because the Lord has made provision for their abiding place within the "oblation unto the Lord", the holy portion of the land. (45:1-5; 48:12-14) This is further proof in support of the conclusion, based upon Revelation 7: 9-17, that the "great multitude" class, the antitypical Levites, will be a spirit class having their portion in heaven. For this reason, in the prophetic picture Joseph's posterity had to be split into two tribes in order to provide a tribe to take the place of the tribe of Levi; thus the twelve tribes are completed and symbolically picture all the human family on earth.

The establishment of the people on earth will be entirely just and righteous. "And ye shall inherit it, one as well as another; concerning the which I [swore, *margin*] lifted up mine hand to give it unto your fathers; and this land shall fall unto you for inheritance." (47: 14) No tribe is to be arbitrarily favored above another, nor will any be excluded. The "twelve" represents the completeness, and Jehovah deals righteously with all. "[God] hath made of one blood all nations of men, for to dwell on all the face of the

earth; and hath determined the times before appointed, and the bounds of their habitation." (Acts 17: 26) Christ Jesus, by the grace of God, died for the redemption of men. (1 Tim. 2: 3-6; Heb. 2: 9) All must have an opportunity to receive the benefits thereof. The statement of Ezekiel's prophecy 'concerning the which I swore with uplifted hand to give it unto your fathers' refers to Abraham, Isaac, and Jacob particularly as the fathers to whom the promise was made. The human family is made of flesh and blood, and concerning which it is written, "Flesh and blood cannot inherit the kingdom of God"; because that kingdom is spiritual and in heaven. (1 Cor. 15: 50) But the people of the earth are under the kingdom, and their inheritance will be the earth.

It is God who sets the borders of the human race. When God made promise to give the land to Abraham he set the boundary thereof. (Gen. 15: 18) In harmony with this Ezekiel's prophecy records: "And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. And the south side southward from Tamar even to the waters of strife in Kadesh, the river to the great sea. And

this is the south side southward. The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side."—47: 15-20; see *Diagram VI*, page 289.

These boundaries will take in the territory occupied by the Philistines and Samaritans, thus foreshadowing that the anti-typical Philistines and Samaritans, and all others, likewise oppressors of God's people and who carry on the Devil religion, will be cleared out and this will be given to the people that serve God in spirit and in truth. The boundaries really circumscribe the "holy land", and under the kingdom of God 'all the earth shall be holy unto the Lord God'; hence the description includes the entire earth. Jehovah God, through Christ, will make the earth a fit place to live in. He will make the place of his feet glorious, and those who faithfully serve him shall live upon it. (Isa. 66: 1; 60: 13) "So shall ye divide this land unto you according to the tribes of Israel." (47: 21) The Lord determines the general division of the land according to his own will. One nationality of people will not be permitted to determine just what land they will occupy to the exclusion of others.

When it comes to the family assignments inside of each nationality, pictured by the tribes, lots are to be cast, to show that there will be no partiality shown. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." (Prov. 16: 33) Thus it appears that the Lord will cause the superintending of the lot-casting, so that everything in connection therewith shall be fair and just toward all. "And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn

among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel: they shall have inheritance with you among the tribes of Israel." (47: 22) Jehovah will take into consideration all Jews and Gentiles without partiality, for the reason that he so promised and Jesus died for the benefit of all.

Both Jews and Gentiles must clean up and exercise faith in God and in his kingdom and in Christ the great King. The stranger entering into God's organization must be first circumcised, both in heart and in flesh. (44: 9) He must have the indelible mark put on his person, 'the seal of righteousness of faith.' (Rom. 4: 11) This is evidence that he is a child of Abraham according to the faith and therefore worthy to enter into relationship with God's true people by and through the temple arrangement. (Gen. 17: 9-14) This would indicate that all who are received by the Lord must exercise faith in God and in his arrangement for reconciliation.

According to the law God gave to the Israelites each one's inheritance in the land was a family heritage and patrimony and for that reason could not be taken away from him permanently. If a man temporarily lost his inheritance because of debts or for other reasons, then at the jubilee his inheritance must be restored to him. This rule, together with the statement of Ezekiel's prophecy concerning the division of the land, warrants the conclusion that under the kingdom of God ruled over by Christ human creatures who are granted life will not be permitted, either as tribes or as individuals, to settle just anywhere they want to and crowd someone else off his inheritance or

otherwise take it away from him. Each tribe and family will be established in the earth as it pleases the Lord and will be permitted and continue to remain there and hold on to his inheritance. It would hardly seem reasonable that there will be any buying or selling of land, or even exchange between families, because that would indicate at least a measure of dissatisfaction and restlessness, whereas all the people will dwell in peace and in righteousness under the great Prince of Peace. (Isa. 9:6,7) The real estate sharks will be unknown in the kingdom. They will have to work like others and be honest and faithful if they would live, and they must be glad to do so. One receiving an assignment of land will hold it in trust for the Lord. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1) The Lord will make it a fit place in which to live, and the people will delight themselves in the Lord and be thankful to reside in their earthly heritage.

All those who have died will come forth from the tomb as strangers to the new earth. The exception to this rule will be those who are brought forth and made "princes in all the earth". All strangers will inherit the same as the children. The dead will come forth, not all in one place, but in divers places throughout the earth. "And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God." (47:23) The stranger thus coming into the land must be provided for, and this the Lord has done. The stranger cannot make his own choice as to the tribe to which he would

attach himself, but this assignment is made according to the rule of the kingdom, which is "by lot".

There is, however, nothing appearing in the Scriptures to indicate that the stranger or anyone else will be precluded from traveling about in the earth during or after the Millennium for the purpose of sight-seeing or visiting those whom he may be welcome to visit. Surely those thus traveling will not be required to be provided with passports and visas in order to go from one land to another, because that kind of rule is the rule of Satan's organization and is often very oppressive, harsh and unreasonable. It seems certain that there are millions now living that will never die. These will be scattered in various portions of the earth, when the great day of Armageddon is over. It seems reasonable that the Lord will have these men remain where they are if they comply with the rules of the kingdom. The natural descendants of Abraham will have no advantage over those who are of other nationalities. The mark of circumcision shows that each one that is pleasing to the Lord must be marked with the mark of faith and devotion to God and to his kingdom, in order to receive the Lord's everlasting blessing.

THE CITY

(EZEKIEL, CHAPTER 48)

Jehovah's holy city, the new Jerusalem, will have charge and control over the affairs of the earth. The faithful prophets, made "princes in all the earth", will be under the supervision and control of the heavenly kingdom or ruling power. Concerning the holy city it is written that it has twelve foundations, bearing the names of the twelve apostles of the Lamb. Of

natural Israel there were twelve tribes. There are twelve divisions or tribes of spiritual Israel which constitute the new Jerusalem, the holy city, the invisible organization. In harmony with the heavenly arrangement the prophecy of Ezekiel shows that the human race, reconciled to God, will be organized into twelve divisions or tribes. The promise of Jesus to his disciples suggests the significance of the prophetic picture here given by Ezekiel. "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22:29,30) "Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath, for these are his sides east and west, a portion for Dan."—48:1; see *Diagram VI*.

The list of names given indicates that in the organization of the new earth Jehovah and Christ will recognize no national distinctions outside of the twelve divisions represented by the twelve tribes of the Israelites. Those who live must be assigned to and become a part of one of these divisions or tribes. Jehovah will be the one to assign the names and make the distinctions as to the people, and he will recognize nothing that does not conform to his new covenant and its arrangement. Under Satan's organization there are various nations, such as the British, the American, the German, the Italian, and others, and all these distinctions must and will pass away. Every one that lives must become a child of the Lord by faith and obedience. The location of the tribes, as shown

in the prophecy of Ezekiel, is different from the original location of the tribes when they first came into the land of Palestine. This shows that there will be an entire reorganization of all the peoples of earth under the Messianic kingdom. The maps now used for the earth will be of no more use in the kingdom. The Lord will make the location and direct the relationship of the people to one another.

It has been thought that the people now called Jews will have some special advantage in the kingdom; but that conclusion is unsupported by any scripture. "Jews" or "Judeans" mean those who praise and serve Jehovah God, and, to be sure, those who take this course will have every advantage over those who take the opposite or a different course. Jehovah God is no respecter of persons, but bestows his favors upon those who come to him in his appointed way. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34,35) Even the people of Sodom, Tyre and Zidon will find it easier to come to the Lord and to obey him than will many of the natural descendants of Abraham; and this is clearly supported by the words of Jesus. (Matt. 11:21-24) Those who have spurned God's favor so often, as many natural descendants of Abraham have done, could hardly be expected to receive something better than others of the human race. The mercy of God, however, will extend to all who obey him.

"And by the border of Dan, from the east side unto the west side, a portion for Asher." (48:2) Dan was one of the faithless tribes that broke away from

the house of David. However, the prophecy shows that the Lord will accomplish his purpose and will reinstate the tribe under that name and receive Dan himself if he complies with the law of God's kingdom. For the sake of the fathers of Israel, who were true and faithful to God, these are beloved. (Rom. 11:28) "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Mic. 7:20) That there was a faithless tribe such as Dan will be no reason why the Lord God should abandon or set aside the name Dan for one of the divisions. He will have a division of the people under that name, and those who are assigned to that division, like others, must obey if they will live. "He taught me also, and said unto me, Let thine heart retain my words; keep my commandments, and live." (Prov. 4:4) "Keep my commandments, and live; and my law as the apple of thine eye." (Prov. 7:2) God's law does not change. "Let thy tender mercies come unto me, that I may live: for thy law is my delight. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope." (Ps. 119:77, 116) "But if they obey not, they shall perish."—Job 36:12.

Asher was another one of the ten tribes that revolted and went into idolatry. That, however, will not preclude the Lord God from having a new division under the name of Asher; and when Asher is awakened, if he will obey, he shall live also. "And by the border of Asher, from the east side even unto the west side, a portion for Naphtali." (48:3) This allotment of the land in portions setting aside the peoples in tribes or divisions is not limited to the Jews,

but is God's arrangement for all the people. Naphtali was also one of the tribes that seceded, and is one of the tribes mentioned in Isaiah 9:1,2 which tribe was to receive greater light. "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."—Matt. 4:15, 16.

Manasseh and Ephraim were the sons of Joseph. "And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim." (48:4, 5) Both of these tribes seceded from Judah. Jeroboam, who led the revolt of the ten tribes against Judah, was of the tribe of Ephraim. It is of interest here to note that in the assigning of the gates of the city no gate was assigned to Manasseh and Ephraim but one assigned to their faithful father Joseph and the other to their uncle Levi.—48:31, 32.

Reuben was the firstborn of Israel (Jacob), but because of his wrongdoing his birthright was given to the sons of Joseph. (1 Chron. 5:1, 2) This, however, does not preclude the Lord from assigning the name of Reuben to one of the divisions of the human race. "And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben." (48:6) Judah prevailed above his brethren and of him came the Chief Ruler. "And by the border of Reuben, from the east side even unto the west side, a portion for Judah. And by the border of Judah, from the east side unto the west side, shall be the

offering which ye shall offer of five and twenty thousand reeds [cubits] in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it." —48:7, 8; See *Diagram VI*, inset.

The situation of each tribe or division in the land is good because the assignment is made by the Lord. The assignment to the tribe or division of Judah, however, has a special significance. This assignment is located contiguous with and immediately to the north of the land especially offered unto the Lord, being the preferential position with respect to the holy 'oblation unto the Lord'. The casting of the lot did not determine this assignment, but it was Jehovah who determined its location. "Judah" means praise. Those peoples of the earth who manifest zeal for and praise to the Lord God and his kingdom, and are faithful in their service, are particularly favored by the Lord. The faithful prophets of old were zealous and faithful to the Lord in giving witness to his name. They were martyrs to the cause of Jehovah and, because of their faithfulness, will receive the princely portion. (Heb. 12:1) Looking west, the assignment of Judah was to the right of God's "oblation of the holy portion". Such assignment is made by Jehovah, as Jesus stated: "To sit on my right hand, and on my left [hand], is not mine to give, but it shall be given to them for whom it is prepared of my Father." —Matt. 20:23.

HOLY DOMAIN

The following was the middle one of the three divisions of this holy block of holy territory: "More-

over, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length shall be the length of five and twenty thousand reeds [cubits], and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about." —45:1.

"The sanctuary shall be in the midst of it." The temple wall is round about this plot of ground. "Of this there shall be for the sanctuary five hundred in length, and five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof." (45:2) This would make the total area six hundred cubits square. This center plot is located in the center of the middle strip of land. "And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place." —45:3.

The foregoing shows that the sanctuary (VI-A), that is, the temple or royal house, is not situated within the city (VI-B), as was the case of Solomon's temple at Jerusalem. This leads to the conclusion that the Melchizedek priesthood, of which Jesus is the Chief and Head, is primarily unto Jehovah and is complete within itself and that the rulership of the earth (which is pictured by the city to the south) is subordinate and incidental to the priesthood of Melchizedek. Furthermore it shows that Jehovah's "holy priesthood" is entirely independent of the tribes or divisions of mankind on earth. The royal priesthood is assigned a portion in the holy domain of heaven.

Under God's arrangement with the nations of Israel people were required to come to the city of

Jerusalem three times a year to celebrate the feasts. "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." (Deut. 16:16,17) But the vision given to Ezekiel shows a separation of the temple from the city, and this would of necessity require the people to come to the temple, and not to the city, to celebrate the feast of tabernacles. Under the reign of the Messiah the people will go up to worship the King Eternal, and this they will do through the temple, God's royal house. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."—Zech. 14:16,17.

The offering is unto the Lord God. "The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth."—48:9.

The provision for the priests comes through Jehovah God, and not from man. "And for them, even for the priests, shall be this holy oblation (VI-c-d-f-e): toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the

south five and twenty thousand in length: and the sanctuary (VI-4) of the Lord shall be in the midst thereof." (48:10) Again the Lord emphasizes the fact that faithfulness to him is what calls forth his approval. "It shall be for the priests that are sanctified of the sons of Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray."—48:11.

The delinquent priestly house of Eli was put out during the reign of Solomon, and that of Zadok was installed instead. (2 Sam. 8:15,17; 1 Ki. 2:27,35) Abiathar was of the house of Eli. (1 Sam. 14:3; 22:20) David dictated and gave instructions to anoint Solomon as king. Adonijah declared himself king, and Abiathar the priest took the side of Adonijah, he being in the conspiracy. Zadok the priest was faithful and stood by the Lord's choice. (1 Ki. 1:5-8) Zadok was therefore typical of the faithful priest concerning whom it is written: "And I will raise me up a faithful priest, that shall do according to that which is in mine heart, and in my mind: and I will build him a sure house: and he shall walk before mine Anointed for ever."—1 Sam. 2:35.

In Ezekiel's day the priesthood of Zadok was represented in Jehozadak (meaning "Jehovah is just") and Joshua (meaning "Jehovah saves"). These priests remained faithful to God. Joshua the priest was of this line and returned with the remnant of God's covenant people and continued faithful unto the Lord, as shown by the prophecies of Haggai and Zechariah. This proves that God rewards faithfulness. The Lord commits to his faithful remnant, which is the "faithful and wise servant" class, his kingdom interests on

earth. Only those who remain faithful are retained in his service. Any becoming unfaithful, like Abiathar, are forced out. God's rule is made clearly to appear that it is faithfulness and unqualified devotion to him that calls forth his approval and his reward.

It was the Levites that went astray, as stated in the eleventh verse above, and it shows that they pictured the "great multitude" class. For this reason they will have no part in the most holy things. Those of the royal priesthood are brought into intimate relationship with Jehovah in his temple, and theirs is a "most holy" portion. "And they shall see his face; and his name shall be in their foreheads." (Rev. 22:4) "And this oblation of the land that is offered shall be unto them [the royal priesthood] a thing most holy, by the border of the Levites." (48:12) Concerning the Levites, the "great multitude" class, it is written, in Ezekiel 44:12, 13: "Because they ministered unto them before their idols [worldly organizations called "churches"], and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place; but they shall bear their shame, and their abominations which they have committed."

The "great multitude" is assigned to the place over against the border of the priests, who are the anointed ones. "And over against the border of the priests the Levites shall have five and twenty thousand in length (VI-a-b), and ten thousand in breadth (VI-a-c); all the length shall be five and twenty thousand, and

the breadth ten thousand." (48:13) The "great multitude" class were never anointed, but are made servants of the priests. They are many times more in number than those of the priesthood, yet they are not given a larger strip of territory than the priests and they are not so near God's sanctuary. The temple is situated in the center of the portion of the land assigned to the priests.

Jehovah has fixed the condition of the "great multitude", and they cannot change it. "And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for it is holy unto the Lord." (48:14) They must bear their iniquity and must not show any dissatisfaction with their station. They are assigned a portion in God's arrangement, not because of their iniquity, but because of their faithfulness manifested at the time they take their stand on the Lord's side and wash their robes and make them white in the blood of the Lamb. (Rev. 7:14) Their estate in Jehovah's arrangement is a gift from him which they must occupy and hold as a sacred trust toward the Lord. They must show holiness unto the Lord throughout eternity.

The portion of the territory set aside for the city is described in verse fifteen: "And the five thousand [cubits of territory] that are left in the breadth (VI-e-g), over against the five and twenty thousand [of the priests] (VI-e-f), shall be a profane place for the city (VI-B), for dwelling, and for suburbs; and the city shall be in the midst thereof."

The word "profane" here used does not mean profane by reason of being unclean and defiled, but that, instead of being used distinctly and exclusively for

spiritual purposes toward Jehovah, it is used for the civic and earthward purposes in behalf of mankind who are temporarily unclean. It will be the holy city or organization. It represents the political or governmental side of the Millennial activities of the Christ for the good of mankind that God's will may be done on earth as it is done in heaven. The "suburbs" of the city seem to picture the condition of the people before coming into God's organization to dwell there. It therefore appears that the city will not be in the midst of the tribes as was the case of the earthly city of Jerusalem, but will be located in the southern portion or section of the 'holy oblation unto the Lord'. It is beyond the control of the earthly tribes or people. Its location shows that it is the city of which Ezekiel first had a vision, as stated in chapter forty, verse two. The "high mountain" is the portion where the temple is located. This city appears to be the earthly manifestation of the Christ, as represented on earth by those faithful men whom Christ makes "princes in all the earth". Since the temple is not located in this city, these "princes in all the earth" will not serve God in the sanctuary.

Measurements are given as follows: "And these shall be the measures thereof: the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred." (48:16) A territory having an area five thousand cubits square is provided for the suburbs. "And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward

the east two hundred and fifty, and toward the west two hundred and fifty." (48:17) Thus Jehovah shows his regard for all things on the square. In the day of earthly Israel the fields of the suburbs were for common use.—Num. 35:3.

The area of the city measures just five thousand cubits square. This would leave twenty thousand cubits of territory to be divided equally to the east and to the west. "And the residue in length, over against the oblation of the holy portion, shall be ten thousand eastward (VI-B-f), and ten thousand westward (VI-B-e); and it shall be over against the oblation of the holy portion (VI-c-d-f-e); and the increase thereof shall be for food unto them that serve the city (VI-B)." (48:18) This is the residue of the land lying outside of the city suburbs. "The increase thereof shall be for food unto them that serve the city." It is 'God that giveth the increase'; and this is his provision, that the city may not be a burden to the people, which city shall be self-contained. There will be no grafting officers of the city to be kept in luxury by the burden of taxation. The Lord will provide that all must work and therefore all may eat.

The seventh chapter of Revelation shows that those whom the Lord uses to operate his heavenly government, which has jurisdiction and control over the earth, are all taken out of the twelve tribes of Israel, that is to say, they are designated as twelve thousand from each tribe, and these are made the spiritual rulers with Christ Jesus. "Israel" or "Jacob" is the name symbolically used to designate God's faithful class, and the twelve tribes show twelve divisions. The "princes", who were the faithful men

of old, will be the visible representatives of that government on earth. No doubt in the new earth anyone coming into relationship with the Lord under the terms of the New Covenant, as represented by the twelve tribes, may enlist in the service of the government on earth. No discrimination is shown against those who are willing and obedient to the Lord.

Again Jehovah emphasizes the square, and no mention is made of anything like unto a pyramid. "All the oblation (*VI-a-b-h-g*) shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city." (48:20) The land of Israel is to be much wider than twenty-five thousand cubits; hence there remains a tract of ground both on the east and on the west of the holy oblation.

Provision is made for the prince, to wit: "And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand (*VI-b-h*) of the oblation toward the east border, and westward over against the five and twenty thousand (*VI-a-g*) toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house [temple of God] shall be in the midst thereof." (48:21) The great Prince of Peace, the Prince of Life, Christ Jesus, will not need any portion for himself, being the great spiritual Ruler; but his representatives, or sons, the "princes in all the earth", may occupy and use this in his stead. This is a liberal portion for the small number of earthly representatives of the Lord, and it manifests the exceeding great favor that Jehovah

God bestows upon them through Christ Jesus for their faithfulness. They admirably maintained their integrity toward God during the time of their service when on earth, before the first coming of Christ Jesus, and now when his kingdom is in operation theirs will be a liberal reward. This also is a testimony to the fact that these faithful men have "a better resurrection", being awakened out of death as perfect men.

The entire "holy oblation" (*VI-a-b-h-g*) represents God's kingdom, the highest office in the great holy oblation being that of the great Prince of Life. The holy oblation includes the priests associated with Christ Jesus, the Head of the Melchizedek priesthood. The "great multitude" would seem more particularly to picture that part of the government organization called "Jerusalem", as distinguished from the divine organization called "Zion" and which is the capital or head over the entire organization. Included in the "holy oblation" is also the manifestation of God's earthly government, as represented by the "princes in all the earth". The temple's being in the midst thereof shows that God's great organization revolves around his temple of which Christ Jesus is the Head and Chief.

Again Jehovah manifests his pleasure in those who were faithful to him, as stated in verse twenty-two: "Moreover from the possession of the Levites, and from the possession of the city being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince." The ancient city of Jerusalem was between the tribes of Judah and Benjamin; and the "holy city", as seen by Ezekiel, is between the districts of

the tribes of Judah and Benjamin. The preferential position of the two tribes is thus seen again, and is further evidence of God's favor bestowed upon the faithful ones. Judah and Benjamin remained faithful to David, who foreshadowed God's beloved Son the King. "And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it." (34:24) The earthly representatives of the kingdom, the "princes in all the earth", are charged with seeing that there is no injustice or unfairness practiced therein. It will be a just and righteous rule on earth for the benefit of the people.—45:8-12.

ALL BRETHREN

Assignment is made for the rest of the tribes. Another division of the human race, according to the divine rule, will be designated Benjamin: "As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion." (48:23) The name Benjamin means "son of happiness". This allotment is favorably situated in connection with the city. Some of the faithful men of old mentioned with approval in God's Word were Benjamites, among whom was Ehud, the left-handed judge in Israel who put Eglon the oppressor out of business. (Judg. 3:15) Also Mordecai was a Benjamite. (Esther 2:5) The Apostle Paul was also of that tribe. (Rom. 11:1) Concerning this division or tribe it is written: "In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord."—Jer. 33:13.

The next division is for Simeon. "And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion." (48:24) The name Simeon means "he that hears, obeys or is heard". Simeon and the Levites are brethren, but the Lord 'divided them in Jacob, and scattered them in Israel'. (Gen. 49:5,7) Next to Simeon is the place or division of Issachar. "And by the border of Simeon, from the east side unto the west side, Issachar a portion." (48:25) The name Issachar means "There is hire", that is, "service for hire." "Issachar is a strong ass, couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." (Gen. 49:14,15) "And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents."—Deut. 33:18.

Next to the allotment of Issachar is that of Zebulun. "And by the border of Issachar, from the east side unto the west side, Zebulun a portion." (48:26) Isaiah had prophesied concerning the land of Zebulun. (Isa. 9:1,2) Immediately following his temptation Jesus went into the land of Zebulun, that the prophecy concerning those who sat in darkness might be fulfilled.—Matt. 4:13-17.

The last allotment mentioned is that given to the division called Gad. Upon his deathbed Jacob prophesied concerning his son of that name: "Gad, a troop shall overcome him; but he shall overcome at the last." (Gen. 49:19) The allotment of Gad is described thus: "And by the border of Zebulun, from the east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward,

the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea." (48:27, 28) The lower border of this allotment is an irregular one, but it conforms to the border promised unto Abraham. (Gen. 15:18) Moses wrote concerning this tribe: "And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm, yea, the crown of the head. And he provided the first part for himself, for there was the lawgiver's portion reserved; and he came with the heads of the people; he executed the justice of the Lord, and his judgements with Israel."—Deut. 33:20, 21, *E.R.V.*

The division or allotment of the land is by lot; which indicates that no partiality shall be shown. All the acts of Jehovah are just and right: "This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God." (48:29) These divisions or allotments seem clearly to teach that all the people of the earth will dwell together as one family under the rulership of Christ the King, and under the immediate direction of the "princes in all the earth". There will be no distinction by nationalities, nor will they dwell in a community of interests, but they will be as brethren, each division giving due and proper consideration to others. That will be a beautiful and happy relationship, and will be a vindication of God's name. It will prove that God can put men on the earth who will do right and joyfully serve and obey him.

The kingdom of God is pure and holy, and everything unclean will be excluded therefrom and for ever prevented from entering therein. "And these are the

goings out of the city (*VI-B*) on the north side, four thousand and five hundred measures." (48:30) The goings out through the gates prove that the city is encircled with a wall. The purpose of a wall is for protection, that those inside may be and are kept well and all undesirable and disqualified ones are kept out. Thus Jehovah provides for the protection of his organization, which will forever be kept holy and pure. This also shows that the fire and brimstone of *gehenna* which was outside the walls of the prophetic city is for the destruction of the undesirable and unqualified things. "And it shall come to pass, that from one new moon to another, and [not only monthly, but also] from one sabbath to another [that is, every week], shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."—Isa. 66:23, 24.

The city which Ezekiel saw pictures God's organization for the benefit of the peoples of earth and is a reflection of the heavenly or new Jerusalem, which "had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." (Rev. 21:12) These gates are gates of going forth, and their names correspond to the divisions of the human race. "And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi." (48:31) All the peoples of earth, regardless of present national

distinction, must become members of one of the tribes or divisions made by the Lord. In order to enter into God's city or organization and to receive the recognition of God's kingdom they must enter in by one or another of the gates as a member of a tribe or division as the name appears on the gate. No social or national name that now exists among the people will then be recognized. That does not mean that those whom we call Jews will be the chief ones on earth and that all the people must become like them. Rather it means that Jehovah God divides the entire human race into twelve divisions and gives to each division a name to correspond with the original twelve tribes of Israel. In order for anyone to become a member of any of these tribes or divisions he must acknowledge Jehovah as the great Eternal God, and Christ Jesus as the Redeemer, Mediator and King, and must render full and complete obedience unto the law of God's kingdom.

In the Revelation record of the holy city the location of the names over the gates does not appear; the gates are merely located, but the name is absent. "On the east three gates; on the north three gates; on the south three gates; and on the west three gates." (Rev. 21:13) In the prophecy of Ezekiel, here having particular reference to the earthly divisions of the human race, there appear three gates on the north: one bearing the name of Reuben, the original birth-right tribe; one bearing the name of Judah, the princely or ruling tribe; and one bearing the name of Levi, the temple servant; located side by side and "on the sides of the north". The fact that the Levi division has a gate for itself shows that the hundred and forty-four thousand of the priesthood after the

order of Melchizedek have to do with the affairs of this city or government, and therefore that this city is an earthly manifestation of the invisible government of THE CHRIST. The following prophecy of Isaiah now here properly applies: "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise." —Isa. 60:11, 18.

Joseph was one who proved faithful unto God and receives God's favor. One of the gates is named for him. "And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan." (48:32) Benjamin was devoted to God, as one gate is named for him. Dan was not devoted to God, but has a very unsavory record. Why should one of the gates be named Dan? His name does not appear in the category of the hundred and forty-four thousand sealed ones. (Rev. 7:4-8) Probably Satan concluded, because he had turned Dan against Jehovah, that such would completely wipe out that name. Not so, however. Nothing that Satan can do could prevent Jehovah from carrying out his purpose. Jehovah named the tribes in the beginning. Jehovah will maintain these names in the division of the restored peoples of earth who do maintain their integrity toward him. Jehovah will completely and for ever vindicate his name and carry out his original purpose, as he says: "I have purposed it, I will also do it." (Isa. 46:11)

Thus the Lord God shows that the name is his and he applies it according to his will.

Of the five tribes or divisions located south of the city, three tribes have gates named for them on the south. "And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun." (48:33) On the west there are three gates, named accordingly: "At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali." (48:34) Mark this, that the twelve direct sons of Jacob or Israel are given recognition by naming gates for them, and none for the tribes of Manasseh and Ephraim. This is proof that Jehovah carries out his original purpose, and this is a vindication of his word and his name.

The description of the heavenly city given in The Revelation is: "And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal." (Rev. 21:16) The description given by Ezekiel is similar: "It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there." (48:35) The reason for this difference in size must be this: The vision of Ezekiel was given originally to the earthly-minded people of natural Israel, whereas Revelation is given to the spiritual-minded people Israel after the spirit. The city in the vision of Ezekiel is merely a representation of the heavenly government. There are not two portions of God's kingdom. The kingdom is one, and is heavenly, and the earthly rulers are merely

representatives of the heavenly and are under the complete supervision of the heavenly. The purpose of the picture of the city is to show God's organization for mankind.

In the margin of the divine record of this thirty-fifth verse it is seen that the name of the city is "JEHOVAH-SHAMMAH". This is understood to mean "The wonder, name, or renown of Jehovah". It implies that the name of Jehovah will have been completely vindicated and made most glorious throughout the earth, as well as in heaven. Jehovah will be there representatively by his earthly deputies who are "princes in all the earth". For many centuries the name of Jehovah has been reproached and few of the peoples of earth have given honor to his name. When the peoples of the earth come under the control of God's kingdom with Christ the King, there will be a complete change. Then it will be said by all: "Jehovah is there. There is no other God than Jehovah."

Rotherham renders this text: "And the name of the city from the day of Jehovah shall [continue to] be the name thereof." The name of Jerusalem is left out of the picture; and this is very appropriate, because in the kingdom the name of Jehovah will be known to all, and his name will be the wonder and of the greatest renown. "Jerusalem" and "Zion" are names applied to Jehovah's organization, but then Jehovah's name shall be known and magnified above all. "In those days, and at that time, will I cause to bud unto David a Bud of righteousness, and he shall execute justice and righteousness in the land: in those days Judah shall be saved, and Jerusalem abide se-

curely; and this is that which shall be proclaimed to her [as her name, *margin*], Jehovah our righteousness!"—Jer. 33:15, 16, *Roth*.

The nations of earth under Satan's misrule do not know the name of Jehovah. Under the righteous rule of the great King Christ Jesus, the name of Jehovah shall be exalted above all and every one shall know his holy name. To the righteous government on earth the people shall ascribe the name "Jehovah our righteousness"; because then his name will be vindicated. Both his word and his name are then vindicated and this fact is commemorated in the new name applied to the world organization, that is, the name "Jehovah-shammah", "The name and renown of Jehovah."

With these words proclaiming the name and renown of Jehovah God the Prophet Ezekiel concludes his prophecy. It now more clearly appears why throughout this prophecy, time and again, Jehovah causes Ezekiel to write: "And they shall KNOW that I am the LORD." That which is of greatest importance is that all creation shall know that Jehovah is the Almighty God.

MADE CLEAR

The great question at issue is now made clear, to wit: "Who is the Almighty God?" Furthermore, "Can Jehovah God put creatures in heaven and on earth who will for ever maintain their integrity toward him and do that which is right?" The prophecy of Ezekiel is a magnificent testimony in answer to these questions. The prophecy opens with a vision of Jehovah's universal organization, and the declaration is emphatically made time and again: "They shall

KNOW that I am the LORD." Jehovah declares his purpose to destroy all unrighteousness and to establish righteousness throughout the universe. The prophet then gives a picture of the complete destruction of Satan's organization, and the deliverance and exaltation of those who live and serve Jehovah God and who maintain their integrity toward him under the severe test.

The prophecy concludes with a vision of Jehovah's royal house, made up of those who have been subjected to the test put upon them by the enemy, and who throughout all these tests have stood firm and true to Jehovah God. Christ Jesus is the Head of the royal house, and he it was that willingly suffered death that he might redeem mankind and vindicate his Father's name. Jehovah makes his royal house the capital of his entire organization. The vision reveals Christ Jesus, the great and everlasting Priest, together with one hundred and forty-four thousand under-priests, in the temple of Jehovah. The altar is seen in the inner court, and symbolizes the value of Christ Jesus' sacrifice made for the benefit of the human race. In the outer court is seen the "great multitude", all spirit creatures, which have been taken from amongst men and made the servants of The Christ before the throne. At the east gate is seen that faithful company of prophets, who suffered all manner of persecution for righteousness' sake and who because of their faithfulness are made "princes in all the earth" and who direct the people in the way of righteousness.

Outside of the wall surrounding the temple are disclosed the people of earth, separated into twelve di-

visions, and brought into harmony with God through his royal Son, Christ Jesus. It is Jehovah's magnificent organization; and over and above all is Jehovah God himself. All members of his organization are faithful and true to him, and love and serve Jehovah. The vision discloses them dwelling together in peace, and, in the language of the psalmist, they say: 'Lo, how good and how delightful is the dwelling of brethren together.' (Ps. 133:1, *Roth.*) The questions at issue have been for ever settled, and settled in the right way. Jehovah is God. There is none other. Righteousness is exalted and established for ever. The name of Jehovah is known and is for ever vindicated. From that time and for ever the restored peoples of earth will look upon the city, that is, the organization of Jehovah, represented in his righteous government on the earth, and say: "The Lord Jehovah is there." The name of the city is **THE RENOWN OF JEHOVAH.**

It appears almost to a certainty, from the evidence, that the 135th Psalm was composed and sung at the cleansed temple. It is a public song, appropriate to be sung by all of Jehovah God's creation. Its words pour reproach upon the enemy and extol the name of Jehovah, the Almighty God. It is fitting that all creation should in time join in such song to the praise of the Most High. May it not be true that in the future, when the kingdom of God is in full and complete sway, and the peoples of the earth are wholly reconciled to him, that all creatures in heaven and in earth will together sing: "Praise ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD. Ye that stand in the house of the LORD,

in the courts of the house of our God, praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant. For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the LORD is great, and that our Lord is above all gods. Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places. He causeth the vapours to ascend from the ends of the earth: he maketh lightnings for the rain: he bringeth the wind out of his treasures. Who smote the firstborn of Egypt, both of man and beast. Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. Who smote great nations, and slew mighty kings; Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: and gave their land for an heritage, an heritage unto Israel his people. Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations. For the LORD will judge his people, and he will repent himself concerning his servants. The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: so is every one that trusteth in them. Bless the LORD, O house of Israel: bless the LORD, O house of Aaron: bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD. Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye [JEHOVAH]." —Psalm 135.

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